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WASHTENAW JEWISH NEWS

March 2011 AdarI/AdarII 5770 Volume XXXV: Number 6 FREE

# Israeli activist Anat Hoffman to speak at Temple Beth Emeth

*Rabbi Lisa Delson, special to the* WJN

Anat Hoffman, executive director of the Religious Action Center and founder of Women of the Wall, will present an evening of learning at Temple Beth Emeth on Tuesday, April 5. The Sidney Davidson Memorial Scholar-in-Residence Fund at Temple Beth Emeth affords the congregation the opportunity to bring in an outstanding scholar each year. The inaugural speaker was Thomas Friedman in 2008 and TBE is proud to continue the tradition with Anat Hoffman, Israeli trailblazer on issues of social justice for all in Israel.

Anat Hoffman became executive director of the Israel Religious Action Center in April 2002. Hoffman guides IRAC in its work to promote Jewish pluralism, tolerance, and equality and to combat racism, corruption, and religious coercion.

In Jerusalem, a city where women are traditionally consigned to a subordinate role, Hoffman led in the battles for the right of women to pray at the Western Wall and for women's equal pay for equal work. Hoffman pushed relentlessly for the provision of adequate municipal services for the more than 200,000 Palestinian residents of Jerusalem. She has fought long and hard to see that the powerful Orthodox bloc in the City Council does not dictate lifestyle choices for the secular population of Jerusalem. Significantly, too, in a city split by religious differences, she has fought tirelessly for religious pluralism.

Hoffman represented the Civil Rights and Peace Movement on the Jerusalem City Council. She specialized in attending to the details of municipal administration, where big decisions are often hidden away in the fine print. In doing so, she became a familiar figure in the Supreme Court, as she pursued her quest for information that the bureaucracy preferred to keep secret.

**A woman reading Torah at the Western Wall in Jerusalem**

Hoffman was born in Jerusalem and in her teens was an Israeli swimming champion. After army service, she received her bachelor of sciences degree in psychology at the University of California in Los Angeles and then pursued graduate studies at Bar Ilan University. Hoffman was a founding member of Women

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# JCC Auction celebrates 25th anniversary, honors Leslie Bash

*Halye Aisner, special to the* WJN

The Jewish Community Center of Greater Ann Arbor's 2011 Gala Auction will take place Sunday evening, March 27, at 6 p.m., at the JCC. The event will celebrate the JCC's 25th anniversary and will honor Executive Director Leslie Bash on her retirement after almost 10 years of service. There will be raffle items and both live and silent auctions. Dinner will be catered by Simply Scrumptious Catering. The evening's auctioneer will be Dr. David Magidson.

Auction items include vacation and travel offers; sports memorabilia; restaurant gift certificates; books; jewelry; art; lessons; photographic sessions; Judaica; tickets to cultural and entertainment events; clothing; and home and food items.

**Andy Rudick bids at last year's Auction**

Sponsorships are available, which entitle contributors to tickets to the event and ads in the auction program. Auction tickets are $50 per person. In addition, there will be a Kids' Night Out Program at the JCC.

For further information about auction admission, sponsorships, Kids' Night Out, or to donate goods and services, contact Rachael Shifrin (rachaelshifrin@jccfed.org) or Rebekah Gamble (rebekahgamble@jccfed.org) or call 971-0990. ■

# *Leading expert on Israel's Arab minority community to speak March 22*

*Eileen Freed, special to the* WJN

Elie Rekhess, one of Israel's leading experts on the Arab minority in Israel, will speak Tuesday, March 22, at 7:30 p.m., at the Jewish Community Center of Greater Ann Arbor. The program, "Why Israeli Arabs are a Jewish Issue: What Can the North American Jewish Community Do to Ensure a Jewish and Democratic Israel," is sponsored by the Jewish Federation of Greater Ann Arbor in conjunction with the Inter-Agency Task Force on Israeli Arab Issues.

**Elie Rekhess**

Rekhess, Visiting Crown Chair in Middle Eastern Studies at Northwestern University, will discuss the history of Jewish-Arab relations in Israel, the current state of Israel's Arab minority, and the role the American Jewish community has in ameliorating inequalities in Israeli society. Neal Elyakin, Federation past president, participated in a study tour in Israel organized by the Task Force last May. "During my week long visit to Israel, I heard disturbing facts and stories about how this remarkable country, my country, treats 20 percent of its population….. I also talked with advocates of change, from Knesset members to community advocates who, despite the burdens, continue to believe that Israel is their home, their nation, and that they have something to contribute." He emphasizes the importance of the local Jewish community's involvement addressing inequality. "We can help here in the Diaspora by learning about the issues and supporting the pluralism issues funded by Federation. Professor

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More on Executive Director Leslie Bash's Retirement
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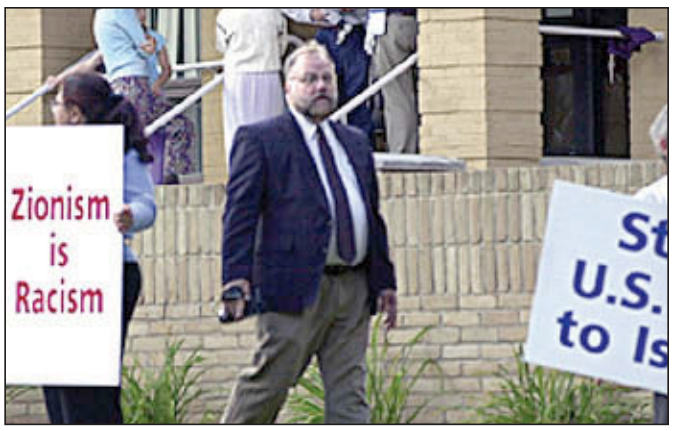
# Iman: Synagogue protest "un-Islamic"

## *Yet local Muslim teacher has been at the fore*

WJN *staff writers*

The weekly harassment of Jewish families arriving for Sabbath services outside Beth Israel Congregation in Ann Arbor is "un-Islamic" in the judgment of Imam Dawud Walid of the Council on American-Islamic Relations-Michigan. Walid denounced the disrespectful action—now in its eighth year—in his remarks at a panel discussion billed as "Can I Get Some Respect? Flashpoints and Controversies On Religious Freedom," held at the Ann Arbor Public Library on January 13, 2011. The imam described incidents of harassment and vandalism suffered by Muslim congregations around the country. (The presentation preceded the arrest in late January of a California man suspected of planning to bomb a Dearborn mosque.)



**Saffold is regarded as one of the more aggressive picketers. He videotapes synagogue attendees. In 2006 his camerawork provoked an altercation with an octogenarian visiting from out-of-town for his granddaughter's bat mitzvah.**

One of several city-endorsed observances of Religious Freedom Day, the discussion was moderated by Chuck Warpehoski of the Interfaith Council for Peace and Justice; the event was also co-sponsor by the Interfaith Round Table of Washtenaw County and the library itself.

Along with the imam, the standing-room-only crowd heard from Ann Arbor City Council member Carsten Hohnke; Reverand Sue Sprowls, whose evangelical Lord of Light Lutheran Church was targeted by the anti-gay Phelps group; and Rabbi Robert Dobrusin, representing Beth Israel Congregation. Reverand Robert Keefer of Crossroads Tabernacle Church, a Wiccan congregation, shared a tragic story of a teen congregant's suicide following harassment for her beliefs at school. Mary Beijan of the ACLU addressed first amendment issues as the invited panelists took turns discussing local challenges of living up to the ideal of religious tolerance, respect, and freedom.

The event was disrupted by Blaine Coleman and his wife Mozhgan Savabieasfahani, who loudly marched in late objecting to the inclusion of a rabbi on the panel. "Don't dialogue with Zionists!" they shouted until library security removed them.

In the audience was Thom Saffold, one of the original and most persistent members of the tiny group that targets the synagogue. Formerly a Baptist minister, Saffold converted to Islam at about the time the picketers started showing up outside Sabbath services and is now a teacher at the Michigan Islamic Academy, and contributing columnist for the national *Muslim Observer*. Another of the picketers, Aimee Smith, who dresses as a devout Muslim when protesting at the Jewish congregation and elsewhere, attended the library event without her usual hijab. ■

# *Used book and media collection day at JCC*

*Halye Aisner, special to the* WJN

The Jewish Community Center of Greater Ann Arbor will participate in the Bookstock Used Book and Media Sale. Monies raised fund various literacy projects throughout the Metro Detroit area. Stop by the JCC on Sunday, March 20, 10:30 a.m.–12:30 p.m. with used books, books on tape, records, videos, CDs and DVDs. Donors can drive through and drop them off at the curb. All items will be donated to the Bookstock sale, which will take place May 15–May 22 at Laurel Park Place in Livonia.

BOOKSTOCK'11
USED BOOK & MEDIA* SALE

Many volunteers are needed to help make this a success. The JCC will receive a share of the book sale profits for helping with this project. To schedule a pick-up of large donations or to volunteer, contact Rebekah Gamble at 971-0990 or rebekahgamble@jccfed.org

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**The deadline for the April 2011 issue of the *Washtenaw Jewish News* is Monday, March 7.**
**Publication date: Monday, March 28.**
Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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# Leslie Bash to retire as JCC executive director

*Halye Aisner, special to the* WJN

After almost 10 years as the executive director of the Jewish Community Center of Greater Ann Arbor, Leslie Bash has announced her retirement effective this spring. She has served the JCC and the Jewish Community Center Movement for 30 years with great distinction. Leslie will be honored at the JCC 25th Anniversary Celebration Gala and Auction on Sunday, March 27.

Leslie Bash

Bash said, "It is with mixed emotions that I retire from my position at the JCC. I have loved working with all the wonderful staff and lay leaders at the center and together we have accomplished a great deal to help create a strong Jewish community in Ann Arbor. I have been privileged to have spent the last 30 years serving the Jewish people. They have been years of growth, enjoyment and important work. I feel very proud to be part of a movement that makes such an impact on Jewish life in America. I am now entering a new chapter in my life with more leisure time to travel and spend with family and friends."

During her years of leadership in Ann Arbor, the JCC experienced significant growth and expansion in programming and utilization of the facility. The budget grew from $1.2 million to $2.2 million. Many unique programs were established, including the Jewish Film Festival, a major expansion of the Jewish Book Festival, the Florence Melton Adult Mini School, and the JCC Film Discussion Group. Large community-wide programs such as Apples and Honey have thrived under Bash's tenure. In addition, there has been significant growth in the Early Childhood Center, Kids' Konnection, youth and camp programs, and family programming. A new website was created and innovative viral marketing programs included a weekly message utilizing Constant Contact and JCC Facebook accounts.

The JCC physical plant has been greatly improved over the last 10 years under Bash's direction through multiple fundraising projects, including Gala Auctions, Maas Foundation Funding, a Jewish Cultural Society matching grant and Homeland Security grants. The gymnasium was completely renovated and the Maas Lounge was converted into a versatile all-purpose room. A pilot program involving the installation of geothermal heating and cooling provided the HVAC system for this area of the building. In addition, windows in the front of the building were replaced with shatter proof glass, a new playground for elementary-aged children was constructed, new fencing was installed, the rear of the building was landscaped, a Nature's Classroom created and new equipment was acquired for the preschool playground. A new conference room was constructed at the front of the building and the Federation and JCC offices were reorganized and renovated. In the last two years, funds were raised for the installation of a new roof for the entire building and the Newman, Gelman, and Levine lounges were renovated.

A second Homeland Security Grant obtained in 2010 will provide additional window and door replacements and enhanced security equipment.

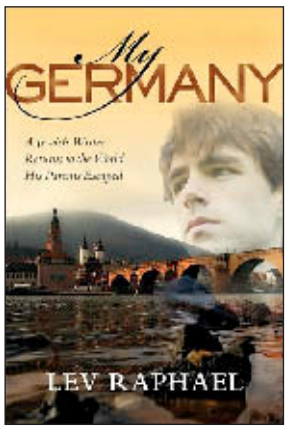
The JCC "Fund for the Future" Endowment was established in 2008 when Chuck and Sharon Newman were honored at a JCC Gala. This fund now has almost $500,000, with additional funds still promised, and is bringing interest revenues into the general operating budget each year.

JCC President Seth Penchansky said, "Leslie has been a great asset to the JCC and we will miss her enthusiastic leadership and guidance. We wish her the best of luck in her retirement." ■

# Author Lev Raphael to talk at Downtown Library

*Tim Grimes, special to the* WJN

When you grow up hating Germany because your parents are Holocaust survivors, what happens when you're invited to speak there about your books? Lev Raphael describes the surprising results of his travels to that taboo country in his memoir *My Germany: A Jewish Writer Returns To The World His Parents Escaped*. On Monday, March 28, 7–8:30 p.m., Raphael will discuss his book at the Downtown Library in the Multi-Purpose Room.




Lev Raphael, haunted by his parents' suffering and traumatic losses under Nazi rule, was certain that Germany was one place in the world he would never visit. Those feelings shaped his Jewish and gay identity, his life, and his career. Then the barriers of a lifetime began to come down, as revealed in his moving memoir. After his mother's death, while researching her war years, Raphael found a distant relative living in the very city where she had been a slave laborer.

What would he learn if he actually traveled to the place where his mother had found freedom and met his father? Not long after that epochal trip, a German publisher bought several of his books for translation. Raphael was launched on book tours in Germany, discovering not so much a new Germany, but a new self: someone unafraid to face the past and transcend it.

Lev Raphael is a pioneer in writing fiction about America's Second Generation, publishing his first short story about children of survivors in 1978. Many of his early stories on this theme were collected in his award-winning book, *Dancing on Tisha B'Av,* while the best of those and newer ones appear in his second collection *Secret Anniversaries of the Heart*. He is the author of 17 other books including two novels about survivors, *Winter Eyes* and *The German Money*, and two memoirs, *Journeys & Arrivals* and *Writing a Jewish Life*. Along with hundreds of reviews in papers from *The Washington Post* to *The Detroit Free Press*, Raphael has published dozens of essays, articles, and stories in a wide range of Jewish publications:

Raphael has keynoted three international Holocaust conferences, as well as appearing at hundreds of lectures and readings in Israel, North America, and Europe at Jewish Book Fairs, Jewish community centers, synagogues and universities. Born and raised in New York City, he received his MFA in Creative Writing and English at the University of Massachusetts at Amherst where he won the Harvey Swados Fiction Prize, awarded by renowned editor Martha Foley for a Holocaust-themed story later published in *Redbook*. Winner of the Reed Smith Fiction Prize and International Quarterly's Prize for Innovative Prose (judged by D. M. Thomas), Raphael holds a Ph.D. in American Studies from Michigan State University. Raphael taught at the university level in New York, Massachusetts and Michigan for 13 years and the first course he designed was a multi-disciplinary study of the Holocaust. He left teaching in 1988 to write and review full-time.

For more information on this event, call the Library at 327-4555 or visit the website at aadl.org. ■

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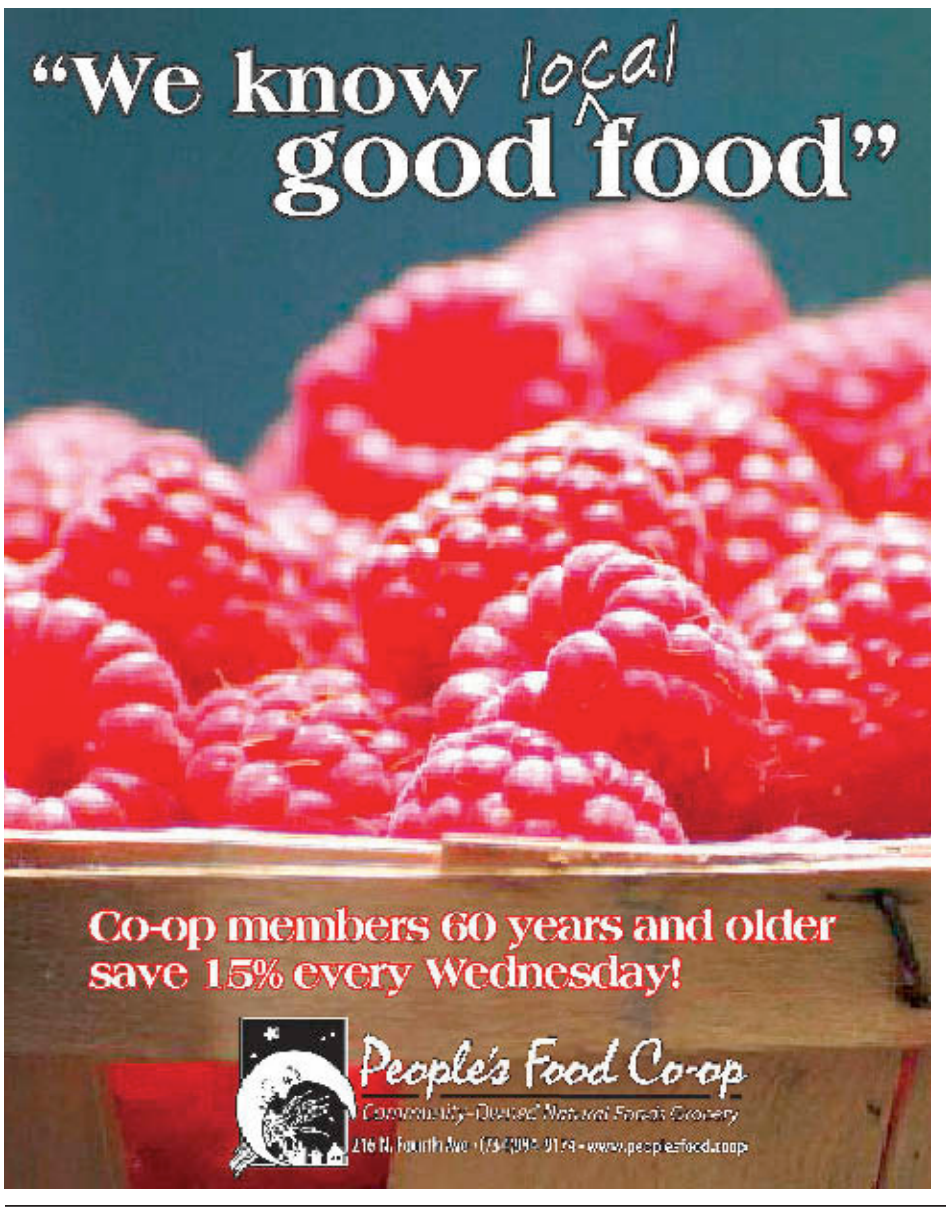



# March SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

## *Tuesdays*

**11 a.m.: Energy Exercise with Maria Farquhar.** $4 per session, or 3 sessions for $10

**Noon: Dairy Lunch Buffet.** $3 per person

**1 p.m.: Games and Activities.** Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

**1 p.m.: Wii sports** including bowling, tennis, golf and baseball. No sports or computer experience necessary.

## *Thursdays*

**10 a.m.: Energy Exercise with Maria Farquhar.** $4 per session, or 3 sessions for $10

**11 a.m.:** Current Events with Heather Dombey. A discussion of this week's news. Bring items of interest for group discussion.

**Noon: Dairy Lunch Buffet.** $3 per person

**1 p.m.: Thursday Special Events and Presentations** (see below for details)

**2:15 p.m.: Literary Group facilitated by Sidney Warschausky,** Call Merrill Poliner, 971-0990, for more information and the current book.

## *Fridays*

**1:30 p.m.: Yiddish Reading Group** at the JCC. Call Ray Juni for additional information at 761-2765

## *Thursday special events*

**March 3**

**12:30 p.m.: Birthday celebration** for all with March birthdays. Bring your family and friends for lunch and birthday cake.

**1 p.m.: Tish Lehman** will speak about Jewish Dollmakers.

**March 10**

**12:30 p.m.:** A nurse from **Care Response** will monitor blood pressures. Free.

**1 p.m: Klezmer music** has been described many ways. Join us for a film that describes it as A Tickle of the Heart.

**March 17**

**1 p.m.: "The Love, Lure and Lore of Clotheslines"** Do you love hanging wash in the fresh air on a clothesline? Do you have fond memories of laundry blowing in the breezes from days gone by? Anne Lawrence will share her collection of clothesline memorabilia, in all its forms, and would love to hear your stories.

**March 24**

**1 p.m.: A local pharmacist** will discuss various issues relating to medications: dosages, interactions, side effects, and disposal. Bring questions and comments

**March 31**

**1 p.m.: Local artist** and owner of the FLY Art Center, **Ruth Marks,** will come to the JCC with an art class. Bring your creativity and sense of fun—no artistic talent necessary.

# *Computers available for JCC seniors*

*Merrill Poliner, special to the* WJN

Thanks to donations from local media company, annarbor.com, and LX4 , a local engineering consulting company, there are now two computers available at the Jewish Community Center for Greater Ann Arbor for use by older adults.

The computers, a Dell windows machine and an Apple MacIntosh, will be available on a reservation basis. The JCC Older Adults staff and volunteers will be available for assistance and tutoring on the machines. The machines have Internet access, word processing and spreadsheet software.

Call Merrill Poliner, coordinator of Older Adults Programs, at 971-0990 for more information.

# *Hadassah's Game Night now set for March 9*

*Julie Ellis, special to the* WJN

Due to the blizzard in February, the Hadassah's Game Night has been rescheduled for Wednesday, March 9, at 7 p.m., at the Jewish Community Center of Greater Ann Arbor. This event is open to all women in the community for a $5 entry fee, payable at the door. There will be games of Mah Jongg, Bridge, Scrabble, Bananagrams and more. For those who want to learn Mah Jongg, there will be lessons available. There will also be desserts, snacks, and beverages, and a raffle and great prizes.

RSVP to Julie Ellis at 665-0439 or juliergellis@yahoo.com, or Laurie Barnett at 996-2849 or lcbarn@comcast.net. Those who previously responded for the first Game Night date, are asked to do so again for the March 9 date.

Contact Martha Young at 769-7523 if you would like transportation arranged to the event.

# *Hadassah theater party*

*Martha Young, special to the* WJN

Join the Ann Arbor Hadassah chapter for an evening at the Purple Rose Theater in Chelsea on Thursday evening, April 7, at 8 p.m., for the world premiere of *Some Couples May,* a "bittersweet comedy about one woman's journey with her family through the challenges and heartbreak of infertility to the promise of motherhood." The Purple Rose Theater is celebrating its 20th anniversary this year with four world premier plays by Michigan artists. The play was written by Carey Crim, a Michigan native and the daughter of WDIV-TV's news anchor Mort Crim. She has written at least two other plays and is also an actress, having acted with Detroit Second City's touring company and at Meadowbrook and Purple Rose theaters. She currently resides in New York.

Tickets are $25. RSVP is by check only, payable to "Hadassah." Checks are due in to Miriam Shaw by March 15 in order to reserve a seat. Shaw's address is: 3447 Burbank, Ann Arbor, 48105. If you need a ride to Chelsea, contact Barb Bergman at 668-6821 or yoshka1942@aol.com. Questions? Call Martha Young at 769-7523 or email to marthayoung10@gmail.com.

# Join the communal conversation

*Karla Goldman, special to the* WJN

Building upon the strong traditions of Project STaR and the Drachler Program, the University of Michigan Jewish Communal Leadership Program (JCLP) is once again training future leaders for the Jewish community. Six JCLP students, hailing from across the country as well as the Detroit area, are immersing themselves in their studies in the School of Social Work and Frankel Center for Judaic Studies, working with local Jewish agencies as non-voting board members, and getting to know the Ann Arbor, Detroit, and national Jewish communities.

**Mik Moore** **Nigel Savage** **Rabbi Sharon Brous** **Robert Aronson**

This semester, the JCLP students invite the broader community to join in a compelling discussion series planned for four Wednesday evenings in March. A stunning array of national Jewish thought leaders will be in Ann Arbor to engage with U-M students and the broader southeast Michigan community, discussing issues that cut to the heart of the critical challenges and opportunities defining today's American Jewish community.

Unless otherwise noted, all events will take place in the Educational Conference Center at the U-M School of Social Work, 1080 South University Avenue. Dessert will be served. "Communal Conversations, 21st-Century Jewish Community and Identity: Education, Practice, Transformation" is presented with the support of the Covenant Foundation. The schedule is as follows:

- March 9, 2011, 7–9 p.m.: Mik Moore, chief strategy officer, Jewish Funds for Justice: "Talking the Talk, Walking the Walk: Jews, Race, and the Great Schlep";
- March 16, 7–9 p.m.: Robert Aronson, president, Birthright Israel Foundation: "Birthright Israel: Building a New Jewish Organization," at U-M Hillel, 1429 Hill Street;
- March 23, 7–9 p.m.: Rabbi Sharon Brous, Congregation IKAR: "Innovation, Agitation, and the Transformation of Jewish Life";
- March 30, 7–9 p.m.: Nigel Savage, executive director, Hazon: "The New Jewish Food Movement and the Art of Bicycle Maintenance."

"Communal Conversations" offers the opportunity to join in the discussions animating the vibrant inaugural year of the Jewish Communal Leadership Program. RSVPs are welcome at 763-6886. ■

# Scholar to speak at JCS Sunday Schmooze

*Julie Gales, special to the* WJN

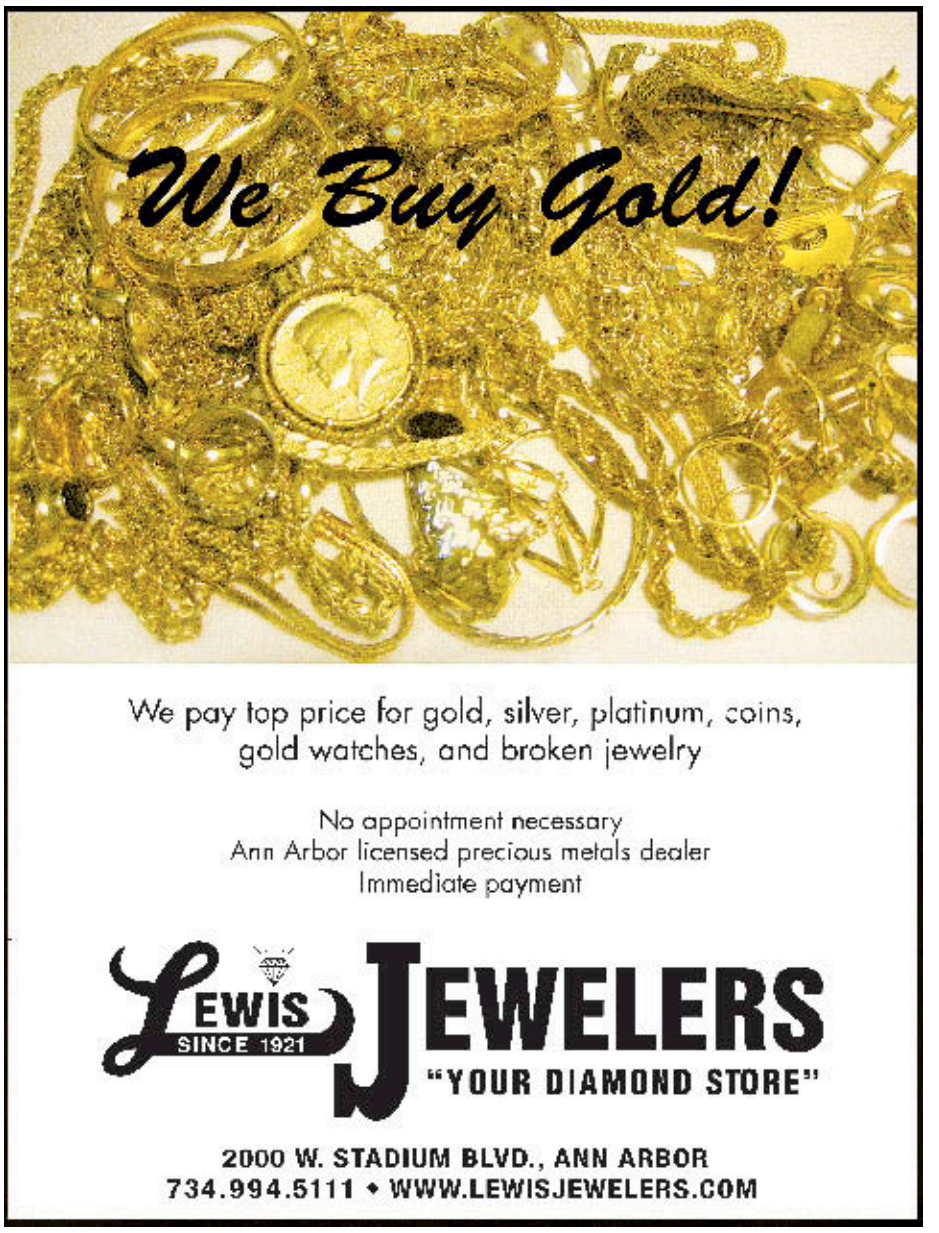
University of Michigan Schusterman Visiting Lecturer Sarai Aharoni will speak at a Jewish Cultural Society's Sunday Schmooze program entitled, "Jewish Women, Feminism and Politics: A View from Israel," on March 6, 10 a.m.–noon, at the Jewish Community Center of Greater Ann Arbor. In an attempt to rethink the paths for Jewish women's participation in political life, Aharoni will present recent developments and changes in the Israeli feminist movement. The broad scope of activism and political innovation of young Israeli women will be examined through photography, video and text. Aharoni will also share her personal experiences and insights about the Israeli women's movement.

Before arriving in Ann Arbor to join the Frankel Center for Judaic Studies, Aharoni was a post-doctoral fellow in the Leonard Davis Institute for International Relations at the Hebrew University of Jerusalem and a research fellow at the Jerusalem Van-Leer Institute. She received her Ph.D. in Gender Studies from Bar-Ilan University, writing her dissertation on gender perspectives and the participation of Israeli women in formal Israeli-Palestinian peace negotiations.

Aharoni has published articles on gender, peace and conflict in Israel and co-edited the book *Where Are All the Women? U.N. Security Council Resolution 1325: Gender Perspectives of the Israeli-Palestinian Conflict* (2004). She is currently working on *Gender and 'Peace-Work': An Unofficial History of Israeli-Palestinian Formal Peace Negotiations*. Sarai Aharoni is one of the founding members of the IWC (International Women's Commission) and has been active in promoting women's rights in Israel as a member of *Isha l'Isha*-Haifa Feminist Center.

The Jewish Cultural Society's Sunday Schmooze program presents local experts to share their knowledge and create a true discussion among participants. Aharoni's Schmooze is co-sponsored by the Cultural Society's Social Action Committee. "Dr. Aharoni's expertise on women's contributions and impact in Israeli politics, particularly in the service of conflict resolution and the promotion of peace, will offer Ann Arbor a unique opportunity to explore this critical dimension of Israeli society and political culture," said Dr. Kristine Freeark, JCS Social Action Committee chair. "We are very excited to have her share her thoughts and engage us in discussion."

The entire community is invited to attend Dr. Aharoni's talk. Coffee and bagels will be available at the Schmooze. ■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# MARCH

132nd Season **ums 10|11**

## Scharoun Ensemble Berlin
**Chamber Musicians of the Berlin Philharmonic**

Wed, Mar 9 | 8 PM
RACKHAM AUDITORIUM

In 1983, members of the Berlin Philharmonic founded the Scharoun Ensemble Berlin, named after the architect who designed the marvelous concert hall where the Berlin Philharmonic performs at home. The eight musicians of the Scharoun Ensemble express an artistic commitment to both the heritage of the past and the challenges of the present. The ensemble comprises the standard octet instrumentation allowing them to perform some of the great chamber music literature of Schubert, Mozart, Beethoven, and Brahms, in addition to 20th-century classical modernist works and contemporary music.

PROGRAM

| | |
|---|---|
| Kurt Rhode | As We Do |
| Dvořák | Czech Suite in D Major, Op. 39 (1879) |
| Schubert | Octet in F Major, D. 803 (1824) |

MEDIA PARTNER **WGTE 91.3 FM.**

## Martin McDonagh's *The Cripple of Inishmaan*
**Druid and Atlantic Theater Company**
**Garry Hynes** director

Thu-Sun, Mar 10-13
POWER CENTER

*The Cripple of Inishmaan* is "a break-your-heart, cruelly funny evening directed with an exhilarating ruthlessness and acted with a bracing lack of sentimentality." (*The Guardian*) The second play in Martin McDonagh's "Aran Islands" trilogy, it is infused with his trademark humor, rich with macabre cruelty, and teeming with eccentric island characters. Ireland's acclaimed Druid Theater Company makes its UMS debut with this 2008 production.

INDIVIDUAL PERFORMANCES SPONSORED BY **LINDA AND MAURICE BINKOW PHILANTHROPIC FUND**
University of Michigan Health System

MEDIA PARTNERS **MICHIGAN RADIO 91.7 FM, BETWEEN THE LINES,** AND **ANN ARBOR'S 107ONE.**

## Bach's Mass in b minor
## Bach Collegium Japan
**Masaaki Suzuki** conductor

Thu, Mar 24 | 8 PM
HILL AUDITORIUM

Founded in 1990 by Masaaki Suzuki with the aim of introducing Japanese audiences to period instrument performance of great works of the Baroque period, the Bach Collegium Japan has developed a formidable reputation through its recordings of J.S. Bach's church cantatas. The group, which includes both orchestra and chorus, returns to Ann Arbor after its 2003 *St. Matthew Passion* in St. Francis of Assisi Catholic Church.

PROGRAM

| | |
|---|---|
| J.S. Bach | Mass in b minor, BWV 232 (1724-49) |

10/11 MAJOR ORCHESTRAS SPONSORED BY FOREST HEALTH SERVICES

CO-SPONSORED BY **ROBERT AND MARINA WHITMAN** AND **CLAYTON AND ANN WILHITE.**

MEDIA PARTNER **WGTE 91.3 FM** AND **WRCJ 90.9 FM.**

## Shakespeare's *Richard III* and *The Comedy of Errors*
**Propeller**
**Edward Hall** director

POWER CENTER

Propeller, the internationally celebrated, innovative Shakespeare company led by Edward Hall, presents new productions of two of Shakespeare's greatest contrasting masterpieces. Renowned for combining a rigorous approach to the text with an exciting, physical aesthetic to engage its audience's imagination and bring fresh understanding to classic plays, Propeller is Shakespeare rediscovered.

### *Richard III*

| | |
|---|---|
| Wed, Mar 30 | 7:30 PM |
| Fri, Apr 1 | 7:30 PM |
| Sat, Apr 2 | 2 PM |
| Sun, Apr 3 | 7:30 PM |

*Richard III* brings the War of the Roses cycle of history plays to a close in bloody fashion. Arguably Shakespeare's most villainous King, Richard murders his way to the throne, unable to resist his cruel wits and dark humor. This hugely entertaining and diabolical adventure tells the story of one man's journey to heaven, then back to hell.

### *The Comedy of Errors*

| | |
|---|---|
| Thu, Mar 31 | 7:30 PM |
| Sat, Apr 2 | 7:30 PM |
| Sun, Apr 3 | 2 PM |

*The Comedy of Errors* is Shakespeare's most farcical comedy, and also his smartest. Two sets of estranged twins, separated at birth, find themselves in the same city 25 years later with hilarious consequences. A series of mistaken identities, assumed personas, and wild mishaps bring a family crisis into heartwarming focus.

**The two plays will be presented in repertory with the same cast.*

INDIVIDUAL PERFORMANCES SPONSORED BY **ROBERT AND PEARSON MACEK, JANE AND EDWARD SCHULAK,** AND **LORETTA SKEWES AND DODY VIOLA.**

MEDIA PARTNERS **WEMU 89.1 FM, BETWEEN THE LINES, MICHIGAN RADIO,** AND **METRO TIMES.**

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michigan council for arts and cultural affairs

# Celebration at U-M library honors donor Bert Askwith on his 100th birthday

*Harriet Teller, special to the* WJN

To thousands of University of Michigan students, Bert's Café in the Shapiro Undergraduate Library is a convenient spot to grab a cappuccino and take a study break. If asked, most students would be hard-pressed to explain why the café is named Bert's or if it was even named for anyone in particular. The inspirational story of the man behind the name may now become better known as the university prepares for the grand opening of Bert's Study Lounge and celebration of donor Bert Askwith's 100th birthday on Tuesday, March 22, at 1 p.m.

Bert Askwith, who graduated the University of Michigan in 1931, previously provided the funding for Bert's Café in the Shapiro Library as well as a number of other programs around campus. He recently made a generous gift allowing the library to create a high tech study lounge at the Harold and Vivian Shapiro Undergraduate Library, named for the former president of the University of Michigan and his wife. (After leaving Michigan, Harold Shapiro became the first Jewish president of Princeton University.) At the March 22 celebration, U-M President Mary Sue Coleman will make brief remarks, and members of the U-M Marching Band will perform. Light refreshments will

**Bert Askwith**

be served following the program. This event, which will take place on the first floor of the Harold and Vivian Shapiro Undergraduate Library, is free and open to the public.

The Bert Askwith story begins in March 1911, with his birth in Battle Creek, Michigan. Bert began his studies at the University of Michigan in the fall of 1927. A situation the following year threatened to strand U-M students who would normally have taken the train from Ann Arbor to their homes on the east coast for winter break. The 17-year-old Askwith decided to charter a bus to take students to New York. Selling bus tickets from the steps of the Michigan Union, he quickly realized the potential in this venture and launched a new business. He named his fledgling company Campus Coach Lines and used the profits to cover his tuition and living expenses for the rest of his college years. After graduating from U-M, Askwith moved the business to New York and became a full-time entrepreneur. At age 99, he continues to run Campus Coach Lines, taking the commuter train from his home in Harrison, New York, to his office in Manhattan five days a week. He will be flying from New York to Michigan on March 22, the day of the celebration at the U-M Library, and returning home that same evening so he can be at his office on time the next morning.

For Bert Askwith, *tzedakah*, or charity, is not simply a concept, it is a way of life. In addition to supporting a variety of programs at the U-M, Askwith has been a major donor to the United Way and many other non-profit organizations. The Askwith name is visible across the U-M campus, including the Askwith Media Library on the second floor of the Shapiro Library, Askwith Auditorium in Lorch Hall, the Askwith Fund for Innovation in Asthma and Allergy Management in the School of Public Health's Center for Managing Chronic Disease, and a display of historical photographs at the Michigan Union, where Askwith launched Campus Coach Lines back in 1928.

Askwith also endowed the Benny Friedman Fellowship in Sports Journalism at the Knight-Wallace Fellows at Michigan. While a student at U-M, Askwith had been a reporter for *The Michigan Daily*, writing a regular column of film reviews called "Screen Reflections," and he retained an interest in journalism. Benny Friedman was the son of Orthodox Jews who immigrated from Russia. Friedman was captain of the U-M football team in 1926. He had the distinction of being the first Jew elected captain of a major college squad. Despite his accomplishments on the football field, Friedman never became as well-known as other athletes. Askwith believed that the anti-Semitism of the day was the reason why, and he wanted to help give Friedman his rightful place in history. By funding the Benny Friedman Fellowship, Askwith was able to honor a Jewish sports hero as well as provide career development opportunities for sports journalists. ■

# U-M sophomores create warm home base for local youth movement

*Emily Eisbruch, special to the* WJN

Along with which classes to take, and what activities to dive into, college students also have another big decision on a yearly basis: where to live. There are benefits and drawbacks to dorms, apartments, and Greek houses among other options. Four University of Michigan sophomores made a special choice for the current school year — they live in a house that serves as a home base for the Habonim Dror youth group local chapter. Their residence, a cozy house on Olivia Street, is affectionately known as the "*Bayit*" (the Hebrew word for house).

The full-time residents of the Habonim Dror bayit are Sophia Blumenthal, Matan Naamani, Maya Lamm, and Annie Condon. For Blumenthal, Naamani and Lamm, their experience growing up in the Habonim Dror youth movement played a key role in their choice to establish the *Bayit*. They participated in Habonim Dror's workshop program the year after high school, lived on kibbutz, and then for several months lived in communal houses in northern Israel, while doing volunteer work in the schools. Blumenthal comments, "We decided we wanted to continue that kind of living environment at some point during college. Our freshman year at U-M, we lived in the dorms, and there we met Annie. For our sophomore year, the four of us found this house, and we moved here in August of 2010."

The *Bayit* on Olivia Street instantly became a friendly headquarters for both planning and hosting Habonim Dror "Ken Pardes" youth group events. During August and September, several high school seniors, who are the Habonim Dror Ken Pardes youth group leaders, met at the house to plan a range of activities. Many of the group's events are hosted at the *Bayit*, including Shabbat dinners, holiday celebrations, sleepovers, and sports days. As Lamm explains "We try to have an many activities as

**Left to right: Matan Naamani, Annie Condon, Maya Lamm and Sophia Blumenthal**

we can in the bayit. We want to have meaningful and fun ways for Jewish kids to come together."

A weekly highlight in the life of the *Bayit* is the homework Mondays when kids of all ages are invited and welcome to come to the *Bayit* after school, on a drop-in basis for socializing and doing homework. In addition, as the spring progresses, the *Bayit* will host several information sessions for Camp Tavor, near Three Rivers, Michigan, the local Habonim Dror camp, and the summer home for most of the kids in the Ken Pardes youth group.

Condon notes that "the experience of living in the *Bayit* is similar to other types of communal living experiences, but it's more intentional. We talk and work out problems. We are always doing something meaningful, doing planned activities with youth group kids. It's work but you feel like you are doing something meaningful."

While the *Bayit* and the commitment to the youth group take up plenty of time, Blumenthal, Naamani, Lamm, and Condon still maintain a healthy balance of other interests. For example, Condon, a major in environmental science and creative writing, loves yoga and takes classes that will lead to being a yoga instructor. Naamani, is a social psych major, minoring in community action and social change. He works tutoring Hebrew and is committed to community activism in a variety of forms. Blumenthal participates in an a capella singing group and in theater activities, and even finds time to teach Sunday school for the Ann Arbor Reconstructionist Havurah. Lamm is studying international studies and environment and holds babysitting and waitressing/catering jobs.

**Kids having fun during a sleepover event at the Bayit**

Lamm comments on the balance and perspective that living in the bayit can provide, saying, "The world of college, especially a university as big as U-M, can be fairly overwhelming. You can feel distant from the people sitting next to you in classes. Living in the *Bayit* and being involved in the Habonim Dror community helps me feel grounded. It even helps me realize that there are connections that can be made and useful things that can be taught even in a class of 500 kids. "

According to Naamani, living in the *Bayit* is all part of "creating a strong and intentional and meaningful Jewish community where we strive to empower youth to be leaders in that community and to find their own personal connection to their Jewish identity."

With the somewhat transient nature of student life, what is the future of the Habonim Dror *Bayit*? Blumenthal, Naamani, Lamm, and Condon say they plan to continue living in the *bayit* at least through their junior years. They have many plans, including a new *tikun olam* (repair the world) program and a program called *Habonim b'schunah* (Habonim in the neighborhood). In addition, they hope to establish new leadership for the *Bayit* going forward.

For more information on Ken Pardes, contact Matan Naamani at ken.annarbor@gmail.com or 904-6578; for more information on Camp Tavor, visit camptavor.org or call (800) 55-TAVOR ■

# To drink, or not to drink

*Rabbi Robert Dobrusin, special to the* WJN

As Purim approaches each year, I am likely to receive the following question on the "Ask the Rabbi" page on our website: "Is it really true that the Talmud teaches that it is a mitzvah, a commandment, to get drunk on Purim?"

Whatever might prompt an individual to ask that question, I am always glad to oblige with an answer. The Talmud does address this issue, but the source requires some explanation and interpretation.

In the Talmudic tractate of Megillah (page 7b) we read: "A man is obligated to drink on Purim until he cannot tell the difference between *Arur* Haman, Cursed be Haman, and *Baruch* Mordechai, blessed be Mordechai." To be precise, the word we translate as "to drink", *livsumay*, comes from the word whose root means "fragrance". It seems that this refers to fragrant wine and, from the context, it is clear that the Talmud is referring to drinking.

So, how do we relate to this phrase today?

Before I begin to consider the possible implications of this phrase, let me make clear two points. Even if we were to accept the fact that the Talmud really means that one should get drunk on Purim, Jewish law would not permit the commandment to be extended to those under the local legal drinking age. There is a principle in Jewish law: *dina dimalchuta dina*, the law of the land is the law, and therefore there is no way to justify underage drinking on Purim in any way. Those who are not of legal drinking age should not be drinking on Purim or any day, and no one should encourage them to do so.

Secondly, anyone who has an addiction to alcohol or who plans to get into a car and drive on Purim must consider him of herself exempt from any such commandment. In fact, those individuals must consider it an obligation to refrain from drinking on the grounds of *pikkuach nefesh*, saving a life.

Now, to return to the question concerning the Talmudic source. Clearly, Purim is the happiest holiday of the year and we are commanded to celebrate and we should take that commandment seriously. For those that can do so safely and for whom it is legal, drinking alcohol can legitimately be seen as a means to celebrate. However, for many of us, the idea that we should get so drunk on Purim that we can't tell the hero from the villain in the story is offensive and unseemly for a religious holiday.

There are many who have tried, through the process of commentary, to minimize the amount of drink that might fulfill the obligation. Maimonides, for example, suggested that we should drink only enough to sleep soundly, for while we are asleep we can't tell the difference between Haman and Mordeciai.

Then there is a commentary I once read which claims that "*Arur* Haman and *Baruch* Mordecai" actually refers to the title of a rather lengthy *piyyut*, a religious poem, which was extremely complicated and therefore required one to be clear headed in order to recite. Once one could no long recite this complicated poem, says this commentary, one has to stop drinking.

Finally, let me share my own midrash on this issue. I believe that drinking moderate amounts of alcohol, for those that can do so legally, safely and reasonably, is a pleasure we should permit to ourselves. However, having spent one or two Purims having drunk to excess when I was a student (of legal drinking age of course), I can honestly say that it didn't help me appreciate the holiday. In fact, it made any attempt to learn anything from the holiday unsuccessful.

The truth is that there are many lessons that we can learn from the holiday of Purim; and to learn them, we need to be clear-headed. One of those lessons is that the difference between good and evil in our world isn't quite as stark as we might think. So it really doesn't take much drink to cloud our minds and our hearts to the point where we can't really tell the good guys from the bad guys. We cannot take even one day, even Purim, off from the need to help repair the world by clearly distinguishing good from evil.

A drink or two on Purim, for those that can do so safely? Sure, why not? But in this day and age, it is irresponsible to teach that it is a commandment to drink to excess on Purim or any other day. And to do so in a religious context sends the wrong message to our children and keeps us from our responsibility as human beings. ■

# The four mitzvot of Purim

*Rabbi Aharon Goldstein, special to the* WJN

In the Megillah of Esther, the story is told about Queen Esther, Achashverosh, Haman, and the threat the Jewish people overcame. Then, at the end, the Megillah says this verse, "To the Jewish people it was light, happiness, joy and beautiful."(Esther 8, 16) The Talmud asks why the Megillah expresses the feeling in four separate ways rather than simply saying it was a happy time for the Jewish people? The explanation is that the four positive expressions of the Megillah correspond to the four evil decrees that Haman proscribed for the Jewish people. He decreed the elimination of four Jewish activities:

1) Torah study
2) Jewish holidays
3) Circumcision
4) Tefillin

These were the four mitzvot in particular that bothered Haman so very much that he wanted the Jewish people eliminated. These mitzvot highlighted the relationship between God and the Jewish people. Haman could not tolerate these constant reminders that the Jewish people had a special relationship with God. Once Haman was eliminated, the four mitzvot were reinstituted. This is one of the components of our happiness on Purim.

So what about these four mitzvot?

1) The first one, "*or*" corresponded to light, which represented the Torah.
2) Happiness, "*simcha,*" the second one, related to our holidays. Haman tried to prevent us from celebrating our holidays.
3) The third of the four, joy, "*sason,*" as we will see explained later, relates to the mitzvah of circumcision.
4) And number four, "*vikor,*" beautiful, is referring to the mitzvah of tefillin. As God says to Ezekiel "take off the beautiful object from you," the Talmud tells us that that reference was to tefillin.

So why were these four mitzvot were so bothersome to Haman when they weren't even particularly unique to the Jewish nation. For example:

1) Torah is a book of knowledge and wisdom—but other nations and religions had their books of knowledge and wisdom.
2) Holidays were ubiquitous throughout all nations of the world.
3) Circumcision was not only practiced by Jews—it was a part of other cultures as well.
4) And finally, tefillin was not unique in the sense that many other cultures and nations and religions wore accessory items denoting their particular cultural values.

What made these four mitzvot that were not even overly unique to the Jews, so vexing to Haman such that he wanted to eliminate the entire Jewish nation? He seemingly had no problem with activities that were solely Jewish. It was these above-mentioned activities that Jews shared with other nations that troubled him. Why should this be?

The problem he had was that the Jews acted in ways that were similar to non-Jews, but the level of holiness the Jews had with God was greater than the relationship non-Jews could achieve with similar activities.

So let's look at these four relatively common activities and try to see why Haman found them so disturbing.

1) Torah: The Jews followed Torah not because it was logical or because it made complete sense to them, but simply because they had faith that it was God's will that they should follow its dictates. Indeed, there are many commandments that, to this day, have no apparent rationale, but we do them because Torah, which is God's will, tells us to do so. In contrast to the Gentiles of Haman's time, the books of wisdom had to make sense to them—they had to be able to understand it in order to follow it. This is actually a form of self-serving because they only followed what made sense to themselves, whereas the Jews obeyed even what they didn't understand because they had faith in God's word.
2) Holidays: The Jews celebrated holidays as a means to show appreciation to God or to feel more in awe of God. By contrast, the Gentiles of the time used holidays as an excuse to "cut loose," to indulge their baser impulses by getting drunk and/or being promiscuous. The Jews were more restrained and disciplined in their observances.
3) Circumcision: The Maimonides notes that there is no rationale given in the Torah for the commandment to circumcise. But he tells us that a benefit of the procedure is that it reduces lustful tendencies of sexual lust. The gentile would be upset if he had to limit his pleasure in the physical world. The Jew feels joy from circumcision as it helps him to behave in a manner that is proscribed by Torah.
4) Tefillin: The nations of the world also have religious accessories. Generally, though, they are elaborate. By contrast, our Tefillin are not elaborate. They are simple pieces of leather painted black with a simple parchment inside proclaiming the oneness of God. We don't perform the mitzvah to show-off for others or to put on a display full of pomp and circumstance. We perform the mitzvah to show our unity and obedience to God.

So these are the qualities that made the Jewish people so unique amongst the nations of the world and enraged Haman to the point he wanted to eliminate them.

On Purim we celebrate the failure of Haman's plot as well as our ability to perform our mitzvot today even as our ancestors did in their time. Both our exclusive laws and customs that make us unique among the nations. And second, the laws and customs that outwardly appear similar to those of the non-Jews but have different inner meanings that also make us unique among the nations. ■

## *Celebrate Purim in the Wild West at Chabad House*

*Brynie Stiefel, special to the* WJN

For many, March might be that time of year when they've just had enough—enough snow-filled rides to and from work; enough delayed flights and early nights; enough bundling of children to get outside and enough cabin fever being cooped inside. It's the time of year that brings the promise of spring, but often enough in Michigan, that promise is fleeting and seemingly far off as the weather keeps changing its course until spring finally arrives for good.

So Purim is always a welcomed holiday—a celebration waited for all year by children and adults alike. Chabad of Ann Arbor takes the fun to a new level each year with its annual Purim Around the World event. Designed to bring a taste of the exotic, the theme this year is Purim in the Wild West, and will feature a Cowboy Ross Magic Show, Western-style buffet dinner, rope games and western activities for the whole family.

The warm and welcoming atmosphere at Chabad, coupled with the intense joy this festival brings with it, makes Purim at Chabad an unforgettable event. The evening will begin with the traditional reading of the Megillah, and include a masquerade contest, face-painting, live music and dancing. Purim in the Wild West will take place on Sunday, March 20, at the Jewish Community Center of Greater Ann Arbor, with festivities beginning at 4:30 p.m. Cover Charge is $30 per family, $10 per adult and $8 per child. More information about the event is available by calling 995-3276, extension 5, or on the web at www.jewmich.com.

## *Purim baskets made in Israel and Michigan*

*Karen Freedland, special to the* WJN

Once again, the Hebrew Day School of Ann Arbor is offering their traditional Purim Basket event, allowing community members to fulfill the mitzvah of sending Purim packages to friends and loved ones. This year the theme is "Made in Michigan, Made in Israel" with most of the gourmet foods in the basket being from one of those two locations. In addition to traditional local delivery, this year the Hebrew Day School is also offering the opportunity to send a *mishloach mano*t gift to friends and family anywhere in the USA. To ensure timely delivery, all orders and payment must be received by March 7. For more information, check your email inbox if you have ordered in the past, or call 662-1849 or email purimbaskets@hdsaa.org.

# Temple Beth Emeth Purim activities

*Brett Willner, special to the* WJN

### *Megillah reading and carnival*

On Sunday, March 20, beginning at 5 p.m., Rabbi Delson and the Tot Shabbat Crew will tell the story of the Megillah as the congregation participates with noise-making to drown out Haman's name. A Purim carnival will follow the service, with a separate area for tots located in the lower level. Dinner of pizza, beverages and snacks will be available for purchase. Orders for hamentashen can be placed in advance from TBE Sisterhood or purchased at the event. (See the TBE website or call the TBE office.) Game tickets for the carnival are 4/$1 and prize tickets can be redeemed for a huge variety of merchandise. There will be inflatable carnival games as well as a traditional bean bag toss, cake walk, and face painting. Kadima and AARTY youth group members run this annual event and proceeds go to their programming. The Megillah reading and carnival are open to the community.

### *A Wild West Purim Party*

Dust off your cowboy boots and get ready for Temple Beth Emeth's Purim Hoedown on Saturday, March 19, at 8 p.m.—the second annual adult Purim party. Participants are invited to come dressed in a Wild West costume or their favorite Purim costume. Festivities will include a Texas hold-em poker tournament, a raffle to help support the Back Door Food Pantry, dancing, a costume contest, appetizers, desserts, a cash bar and more. Tickets can be purchased at www.templebethemeth.org, at the door, or by sending a check to the temple office. This event is open to the entire Ann Arbor Jewish community. Tickets are $20, RSVP at hcallow@templebethemeth.org or 665-4744. ■

# TBE activities this month

*Brett Willner, special to the* WJN

### *Spirituality Book Club*

**Tuesday March 1, 7:30–9 p.m.**
**Thursday March 3, noon–1:30 p.m.**

Temple Beth Emeth's Spirituality Book Club will be reading: *My Grandfather's Blessing*, by Rachel Naomi Remen. Analysis of texts and group discussion provide lively sessions each month. Participants are welcome to drop in for selected sessions or the entire series through June. Visit the TBE website, www.templebethemeth.org , for the book list for the year. Contact Cantor Rose, cantorannie@gmail.com, with questions.

### *TNT: Chopped*

**Saturday, March 5, 6 p.m.**

Love those competition cooking shows like *Iron Chef, Hell's Kitchen, and Top Chef*? Join Twenties and Thirties for, Chopped, TNT's second annual cooking competition on Saturday, March 5, at 6 p.m. The event will cost $5 and individuals should bring their own refreshments. Compete, be a food judge, or come just to enjoy the food. RSVP by March 1 to Brett Willner, bwillner@templebethemeth.org or 665-4744.

### *Women's Torah Study*

**Mondays, March 7 and 21, 7–8:30 p.m.**

The first and third Mondays of each month, Cantor Annie Rose leads a Women's Torah Study. *The Women of Reform Judaism Women's Commentary* has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. This month the Women's Torah group will be studying Vayikra and Sh'mini.

### *Men's Torah Study*

**Wednesdays, March 9 and 23, 7:30 p.m.**

Join Temple Beth Emeth's Men's Torah study for an evening of learning on March 9 and 23. The seesion includes learning, refreshments, and a bit of fun. For more information, contact Roger Stutesman, at rgstutesman@sbcglobal.net.

### *Movie Tuesday: The Chosen*

**Tuesday, March 15, 1–3 p.m.**

This month's movie will be, *The Chosen*, adapted from the novel by Chaim Potok. When two Jewish youngsters from completely different lives meet on the baseball diamond in Post WWII Brooklyn, they begin a friendship that leads to the exploration of each other's background. Reuven Malter has grown up in a fairly secular, yet Zionist, home, while Danny Saunders is the son of a Hasidic rabbi. Their new found friendship does not sit well with their parents, as Rev Saunders is staunchly against Zionism, or many of their friends, as most of Reuven's friends have a degree of dislike for the Hasidim. Join other movie enthusiasts for this afternoon movie and a discussion following the movie. Snacks are always provided and everyone is welcome.

### *Shabbat Torah Study with David Aaron*

**Saturday, March 19, 8:50 a.m.**

Rabbi Aaron, a professor of Bible at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, is a visiting scholar with the University of Michigan's Frankel Center. He is leading a monthly Shabbat morning Torah Study during Rabbi Levy's sabbatical. Everyone is welcome to these monthly sessions. For more information, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. The final date for Torah Study with Rabbi Aaron will be April 23.

### *Tot Story Hour with Wendy Holden*

**Monday, March 21, 10 a.m.**

Once a month Wendy Holden, TBE librarian, shares a story during Tot Story Hour in the TBE library. No need to RSVP.

### *Grief Support group*

A Grief Support Group is forming at Temple Beth Emeth. It will be moderated by a trained professional. Anyone interested in participating should contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744.

### *Sisterhood Gift Shop Passover sale*

**Sunday, March 27, 3–7:30 p.m.**

Sisterhood will hold its annual Passover sale in the halls and area outside the gift shop. A variety of seder plates, matzoh plates, matzoh covers, haggadot, cards, cookbooks and kitchen items, paper goods, Elijah and Miriam cups, great toys for kids of all ages will be available for purchase. Need a large numbers of haggadot? E-mail ahead to amypab@hotmail.com or call Amy, 668-6842. There are samples of many haggadot to choose from in the gift shop. ■

**Executive Director - Full Time Employment Opportunity**
Temple Beth Emeth is seeking an individual with a BA degree in non-profit administrationor a related area, and at least 5 years of experience, beginning mid-June, 2011.
Responsibilities include: administration of all business and financial affairs of the congregation, membership recruitment, staff management, facility coordination, communications, and development.
Send a cover letter and resume by March 15, 2011 to: Carol Freedman-Doan, c/o Temple Beth Emeth, 2309 Packard St., Ann Arbor, MI 48104.

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# Beth Israel Congregation March events

*Elliot Sorkin, special to the* WJN

### *Reb Sullivan Show with the whole Megilla, featuring The Bagels Band from Liverpool*

**Saturday, March 19,**
**8:30 p.m. Maariv Service;**
**8:45 p.m. Megilla Reading with a Theme**

On Purim Eve, Beth Israel recreates that now famous historic event of the mid sixties, when The Bagels boys' band from Liverpool, England was first introduced to the American public on TV's popular variety program, The Reb Sullivan Show. The Bagels will sing Purim selections from their first gold album. Their performance will be introduced by Reb Sullivan himself and will be preceded by the reading of the entire scroll of Esther and appearances from popular entertainers between the chapters. A themed coffee pub from the city of Liverpool, complete with a picture of Great Britain's current queen, Queen Esther II, will serve free hot chocolate, coffee, tea, and hamentashen throughout the evening. As is traditional at Beth Israel, both adults and children do wear costumes. Noisemakers are provided along with the Books of Esther (including large print and children's editions) and a special surprise gift to all participants. Beth Israel's own Beatles tribute group, The Bagels, will be highlighted during the evening. On Sunday, March 20, the entire Scroll of Esther will be read again at 1:15 p.m.

**The Bagels in years past**

### *Purimworld–fun for the whole family*

**Sunday, March 19,**
**9:30 a.m. Skits, songs, Abridged Megillah Reading and Celebration;**
**11 a.m.–1 p.m. Carnival**

Participants will find Purimworld the happiest place on earth. All guests will be greeted by friends Buzz and Woody, of Toy Story fame, and see some classic Disney friends as well. The morning will begin with songs, skits and an abridged megillah reading. A highlight of the morning is a special appearance by the Megillah Mouseketeers. Guests are asked to be sure to wear a costume for this exciting Purim celebration. The community is welcome to attend this incredible morning, which will also be attended by all Beth Israel Religious School students.

The carnival will open at 11 Kids will enjoy great classic carnival games like Pluto's Plinko, Cinderella's Ring Toss, and Bean Bag Games with Pooh and Friends. The carnival will also feature new, out of this world games like "Hooley Ball" where two people race against the 60-second shot clock while shooting basketballs from a video rocking chair. The carnival is free to all!

Beth Israel Middle School Students will have a separate, student-planned Purim celebration from 11 a.m.–noon and are invited to join the carnival beginning at noon. The Men's Club of Beth Israel will be selling lunch beginning at noon.

A traditional reading of the complete scroll of Esther will take place in the Sanctuary at 1:15 p.m. that same day.

### *Archaeology of the Temple Mount*

**March 6, March 20, and March 27, 8 p.m.**

This three session free course is presented by Jack Love. The first class will detail the topography of the Temple Mount and conduct a comprehensive virtual tour of that area and what remains from Second Temple times. The second session will consider the mechanics of building the Temple Mount platform and the question of the location of the Temple on that platform. It will also review the structures that today grace the platform. In the third session, the layers of history will be peeled away to examine to what extent, if any, one may glimpse the shape of the Temple itself in the days before the platform was constructed. Is there any realistic hope of reaching back to the time of Solomon?

### *Lunch and Laugh series*

**Wednesdays, March 2, 9, 16, 23,**
**noon–1:15 p.m., Garfunkel Schteingart Activity Center (2010 Washtenaw Avenue)**

In honor of Purim, these Wednesday sessions will feature some treasures from Rabbi Dobrusin's extensive collection of humor both in video and in print, a tribute to the genius of Allan Sherman and a look back at some of the funniest television commercials of all time. Participants are asked to bring a dairy lunch and Beth Israel will provide beverages and dessert.

### *Favorite Torah Lessons Series*

**Monday, March 7, 8 p.m.**
**"The Jews of Shushan Were Happy When They Saw Mordecai Wearing Royal Blue":**

This session will recreate an unexpected journey of Rabbi Robert Dobrusin along a rather surprising trail connecting several seemingly unrelated texts. It was the type of Torah study experience when someone realizes the power Jewish text has to excite and to challenge. The journey begins with a phrase from *Shoshannat Ya'akov,* a short poem sung after the reading of the Megilla, and concludes with a critical lesson which links the holidays of Purim and Pesach. During this session, Rabbi Dobrusin will teach the texts as he encountered them and tell the story of how one moment, while sitting on the side of a road in Clinton, Michigan, on an early spring morning, he realized once again how exciting Torah study can be and how privileged he is to be able to teach Torah as a part of his profession.

### *Friday Night Lights*

**Friday, March 25,**
**6 p.m. Kabbalat Shabbat Service;**
**7 p.m. Dairy Dinner**

On selected Friday nights, Beth Israel offers a family-friendly Shabbat dairy dinner for $7 per person, with no charge for children 3 and under. Families and individuals are encouraged to attend the full evening, which includes a Friday evening service at 6 p.m., and all the traditional rituals of the Friday Shabbat meal. Because no payments can be accepted on Shabbat, there must be a pre-payment which will confirm the family's or individual's reservation.

### *Henry Gershowitz Memorial Shabbat*

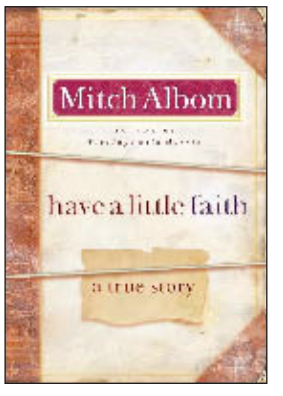
**Saturday, March 26, 9:30 a.m.**

This participatory Shabbat service honors the memory of Beth Israel's Past-President Henry Gershowitz. Until he passed away in 1998, Henry was not only a pillar of the congregation, but he was also a regular at Shabbat Services, often leading Pesukei D'zimrah; he also served as the Wednesday night minyan captain. Gershowitz also encouraged new members to participate in leading the Saturday service which inspires Beth Israel Men's Club to honor him with this annual event. Volunteers lead every part of the service, followed by a Kiddush generously sponsored by the Gershowitz family and Men's Club. For more information, contact Haran Rashes at haran@umich.edu or Charles Weaver at charles_weaver@post.harvard.edu.

### *Beth Israel Reads*

**Saturday, March 26, 12:45 p.m.**
**Culminating Book Discussion**

Each year a different book is chosen for the Beth Israel Reads effort. The book for this year is *Have a Little Faith: A True Story* by Mitch Albom. Album, who lives in Michigan, is the author of several other books, including *Tuesdays with Morrie*. In this non-fiction work, he explores the differing worlds of Christians and Jews, African Americans and whites, and rich and poor, and examines how different religious leaders deal with issues that perplex modern man. Nika Bareket, Beth Israel librarian, notes, "This is a feel-good book even as it deals with some weighty issues. It speaks to us all about things we fear, and trials we are all obliged to weather, at the same times as it inspires hope. Once I started reading it I couldn't put it down!" On March 26, after Kiddush, there will be a discussion on the book for all those interested.




### *Tot Shabbat*

**March 12 and 26, 11:15 a.m.**

Tot Shabbat is a special Saturday morning service for parents and their children 2 – 5 years old which includes songs, stories, and prayers. This program is run by Peretz Hirshbein (JCC Early Childhood assistant director) on the second Saturday of each month and Jessica Kander (an experienced pre-school teacher) on the fourth Saturday of each month. Special preschool sized tables are set up for the regular Kiddush so that families may easily attend with their children following Tot Shabbat. There is no charge for this bi-monthly program.

### *Mini Minyan for children in K–2nd grades*

**Saturday, March 12, 11 a.m.**

The Mini Minyan is a program offered on the second Saturday morning of each month and it serves as a bridge between Tot Shabbat that is aimed at preschool children and their parents, and Kehillat Shabbat which is intended for 3rd–5th graders. Mini Minyan features many of the same songs and stories enjoyed during Tot Shabbat, while also offering the chance for children to learn and explore many of the Shabbat morning prayers through age appropriate activities. The Mini Minyan service is led by program director Jacob Kander with games and activities led by a team of parent volunteers.

### *Kehillat Shabbat and Moadon*

**March 12, 11 a.m.**

Kehillat Shabbat is a Saturday morning program for K–5th graders that includes a morning service to celebrate, to schmooze and to learn, led by Gabe Pachter.

Moadon, a gathering place for elementary school-aged children, starts at 10 a.m. every Saturday, and provides a Junior Congregation experience on weeks where there is no Kehillat Shabbat.

### *General community is always welcome to events*

All of Beth Israel's events, plus all educational offerings are open to the general community, often at no cost. For further information call 665-9897 or visit www.bethisrael-aa.org.

# Follow the rabbi on his Southern Cycling Sabbatical

*Rabbi Robert Levy, special to the* WJN

Thanks to the really good folks at Temple Beth Emeth, I have been given the opportunity to spend three months pedaling through the American South serving small, under-served congregations each Shabbat from February through May. The Goldring/Woldenberg Institute of Southern Jewish Life (ISJL) is the sponsor of this Southern Cycling Sabbatical as they have named it. The ISJL wrote this about the trip, "Rabbi Levy has volunteered to pass along this blessing to others by spending three months, cycling across five states, over a course of 1,700 miles, to support small and remote Jewish communities who are fighting to maintain Jewish life in small towns.

"The ISJL Southern Cycling Sabbatical is designed to be a mutually beneficial program for both Rabbi Levy and the hosting communities. The congregations will have the opportunity to experience Rabbi Levy as he officiates during Shabbat and holiday observances, facilitates education sessions, engages in pastoral care, and organizes service projects. As for Rabbi Levy, there is no doubt that he will be enriched by the history of the communities, the individual stories of their members, and the depth of their hearts and souls as they open the doors of their congregations and lives to him."

But this is how I see it and wrote about it in my blog, (thejewishpedaler.blogspot.com):

I arrived in sunny Florida. How do you ar-

**Rabbi Robert Levy**

gue with 80° and cotton-ball clouds with palm trees blowing in the wind—other than the hope that the winds are to your back? Picked up my mom and enjoyed real New York Pizza. Coming home my mom encouraged me to put the bike together. I might have waited, but she was right; I needed the focus. Two hours later my machine, she looked mighty fine.

Well at least I thought so. My mom saw the loaded beast of burden and decided that the whole trip needed to be canceled. To be honest, I was also a bit concerned, and took the bicycle down to the parking lot for a lap or two to see if I could really ride the thing. You betcha I could! Yet this did little to appease my mom, who thought I should rent a car for the three months, stay in hotels, eat in restaurants and just maybe walk away (or rather fly away) from the whole bad idea. I would not say that the weighted look and weighted feel of the machine was filling me with confidence either, but the mom vote is in: "Don't go."

Will I give up before I start? No way. Will I shorten the daily mileage? We will see as I test out the bike. Might it be that I will give

up along the way? I'm not much of a quitter, but I have bitten off a lot. Wow, the challenge is before me.

We agreed to go through my stuff, all five bags, plus chair, tent and sleeping gear and see what might be lost. My friend Amir says that I never pack anything I need; rather I always pack two of everything I need. Tomorrow begins the lightening.

And the next day:

This morning I woke up to respond to my mother's words of yesterday, and to my own concerns. The bike was too heavy and too top heavy. Four pairs of socks became two. Three shirts became two as well. Six BVDs when four will do? Fewer toiletries. One cooking stove will be enough. Suddenly five bags, four panniers and one over the rack became four panniers, with the sleeping gear stowed within, not on top. Less weight and lower on the bike. I rode twelve miles and felt more secure and a *bissel* (little bit) quicker. Life is good.

Before the ride I was invited to attend a Yiddish class at my mom's place by the teacher who is also the person in charge of the Shabbat service I will lead this coming Shabbat. What a treat. We began singing "Hatikva" and "Got Bentch Amerike." A woman who claimed to know nothing and could not read the song sheets hit every word and note of the several Yiddish songs we sang. Our leader read a terrific autobiographical story about a non-Jew who grew up in a part of Jewish Brooklyn. He was both the *Shabbes goy* and the envious outsider. His family loved bread ends, and challah is the bread with nothing but "ends." We played a "Guess the Meaning of a Yiddish Word" game, but the class knew better definitions than the printed sheets. What a treat to be in the company of such knowledge and wisdom and modesty and gentleness and age. Though treated with rabbinic respect, at fifty-seven, I felt twelve, a kid at the grown up table. ■

*Follow Rabbi Levy on his biking trip at thejewishpedaler.blogspot.com.*

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# Conservative synagogue group releases new strategic plan

*By Ben Harris*

NEW YORK (JTA)—In the latest attempt to reverse the fortunes of what was once America's largest synagogue denomination, the congregational association of the Conservative movement has released a draft strategic plan that seeks to improve its governance, reduce the financial burden on member synagogues and refocus its attention on "sacred communities."

The result of more than a year of deliberations, the plan for the United Synagogue of Conservative Judaism calls for a narrowing of the group's focus and a raft of organizational changes, from the establishment of regional advisory councils to a name change.

***The new plan seeks to improve its governance, reduce the financial burden on member synagogues and refocus its attention on "sacred communities."***

Specifically, it urges the United Synagogue to focus on three core areas: strengthening "kehillot," or sacred communities, a change that points to the possibility of non-synaogue-based affiliation; creating an integrated educational system for preschool through high school in coordination with other movement arms; and developing new congregations and leadership.

"These are the core functions that synagogues have been asking for the most," Rabbi Steven Wernick, the UCSJ executive vice president, told JTA.

The plan is the latest effort to diagnose and treat the ills of the Conservative movement, which has been overtaken as the largest Jewish denomination in the United States by the Reform movement and is still struggling to articulate its position at the center of the Jewish religious spectrum.

The movement endured a bruising battle in 2006 as it sought to formulate its policy toward gay clergy, and the economic recession has dealt a punishing blow to the movement's flagship institution, the Jewish Theological Seminary.

But the movement's troubles have been most acutely felt within the United Synagogue, which has faced its own serious budget gaps and seen its member congregations decline sharply in recent years from 800 to 650. In the past nine years, the report notes, there has been a 14 percent drop in membership.

In 2008, three Canadian synagogues—among them the largest movement-affiliated congregation in North America—quit the USCJ claiming, among other things, that the organization was not providing a decent return for their membership dues. Then, on the eve of Wernick's appointment as president, the USCJ came under withering criticism by some of the movement's most successful rabbis, who in a coalition calling itself Hayom ("Today") called for a new strategic planning process.

United Synagogue was largely responsive to Hayom's demands and has billed the strategic plan as a joint effort between the two.

Rabbi Michael Siegel, a Chicago rabbi and leader of Hayom, said the plan represented a "huge step forward" and a "bold move" on the part of the USCJ leadership. Nevertheless, he said, it is only a first step.

The United Synagogue does not possess the expertise to deliver on the plan, Siegel said, and its implementation will therefore require a "leap of faith" on the part of member congregations.

"If the United Synagogue is willing to cooperate and collaborate with organizations that are succeeding in those areas and become the conduit to Conservative congregations for the ideas that are being promulgated around the synagogue world, I think it will succeed," he said.

The USCJ board must approve the plan before it becomes operational. Its next meeting is scheduled for March 13.

Much in the current plan is a direct response to the criticisms Siegel and others have leveled at the organization in the past. The plan calls for a new governance structure, including a General Assembly of representatives of each kehillah, as well as regional district councils that elect their own representative to the board of directors. It also calls for a reduction of synagogue dues.

More than 80 percent of UCSJ's $10.5 million budget now comes from dues. The reduction would be paid for in part by increased philanthropic contributions and unspecified new "profit centers."

The plan also proposes reshaping the organization's board to include philanthropists and "thought leaders." The board now raises only about $105,000.

But Wernick said the plan's greatest significance is its recognition of broader sociological changes in American Jewish life. Synagogue membership is no longer considered a requirement for Jewish engagement, and many of the movement's most promising younger members have migrated away from formal identification with Conservative institutions.

Adapting to these changes, Wernick said, requires a different kind of organization, one that does not take membership for granted.

"The way in which you get people to show up is to engage them where they are," Wernick said. "It's a different organizational model, bottom up and not top down. Our synagogues, the way in which they are organized, are top down." ■

# Honoring Susan Greenberg

*Helena Robinovitz, special to the* WJN

After more than 20 years of service to Interfaith Hospitality Network (IHN), Susan Greenberg of Temple Beth Emeth will retire from her position as TBE volunteer coordinator for IHN and Alpha House. She began working with the homeless at IHN in the mid 1990s when it was still a rotating shelter. Mattresses, linens, supplies, and toys were moved every seven days from congregation to congregation by the volunteers. Daily the families were driven to the IHN office, which was in Ypsilanti at that time. Greenberg recalls that Roddy Wares of TBE, a member of the founder's committee, and Bill Feiser of St. Clare's Episcopal Church, were the first volunteer coordinators for their respective congregations and these two congregations were the first hosts for the rotating shelter. St. Clare's and Temple Beth Emeth continue to work together as co-hosts at Alpha House.

When IHN approached St. Joseph Mercy Hospital as a possible permanent site for a temporary shelter for the homeless in the late 1990s, Greenberg was involved in the ground level planning. The building had been empty for some time and extensive repairs and remodeling were required. Alpha House began operating in March, 2001. Greenberg became the TBE volunteer coordinator of IHN and Alpha House when Roddy Wares stepped down.

Volunteering has been a way of life for Greenberg. After a stint on the Ann Arbor City Council, she was appointed to the Ann Arbor Housing Commission. She has served on the board of the Ann Arbor Community Center. Greenberg has held the office of president of the Ann Arbor League of Women Voters and chairperson of the Ann Arbor Democratic Party. Currently she does home visits for Ann Arbor Housing Bureau for Seniors, helping the elderly prepare their tax statements early so that the housing credit can be applied to property taxes.

**Susan Greenberg**

Greenberg has had an abiding interest in providing basic services to those in need. Alpha House and its clients have been the beneficiaries. She fondly recalls visits with families at the summer picnic reunions: she finds it gratifying to see how these families have succeeded. Greenberg plans to stay involved as a volunteer during the four weeks every year when TBE and St. Clare co-host at Alpha House.

With her children living in opposite directions, Greenberg spends much of her time traveling. Her daughter lives in Jerusalem with Greenberg's two granddaughters who attend the Hand In Hand School, which is supported by the local Jewish Federation. Her son lives in California and works as an archaeologist who surveys property for Native American artifacts prior to development approval.

There will be a Friday night service in Greenberg's honor on April 1, at 7:30 p.m. Rabbi Lisa Delson's sermon will focus on Social Action. Julie Steiner, executive director of Washtenaw Housing Alliance, will make some additional remarks about Greenberg's service to IHN. An oneg will follow the service. Greenberg has asked that any donations in her honor be made to IHN (4290 Jackson Road, Ann Arbor 48103). ■

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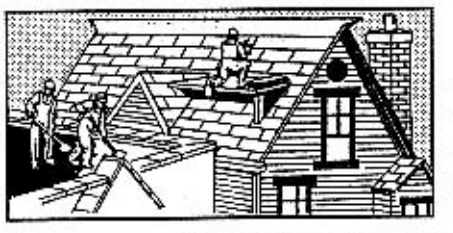

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# JCS Tu B'Shevat celebrated environment and community

*Barbara Wood and Bev Wood, special to the* WJN

The Tu b'Shevat Celebration in Ann Arbor on January 23, 2011, was held at the perfect venue for the radiantly sunny, but bitter cold Sunday. "Matthaei Botanical Gardens is an oasis in the middle of a Michigan winter, said Seth Penchansky, past president of the Ann Arbor Jewish Cultural Society, one of the event sponsors. "It is an appropriate place to celebrate the trees." Penchansky, who coordinated the Tu B'Shevat event, said the celebration highlighted the ethical lessons of this "New Year of the Trees," our responsibility to the earth.

Since Tu B'Shevat was first celebrated by Jewish Mystics in the 1600s its meaning has evolved.

**At the Botanical Garden**

**Family crafts**

Modern celebrations view Tu B'Shevat as the Jewish Earth Day. This year's celebration at Matthaei Botanical Gardens, supported interpretations of Bal Tashchit, "Though shalt not destroy."

"The prohibition against wasting or unnecessarily destroying anything of value. Maintaining the environment is our responsibility," said Penchansky.

The January celebration included the Tu B'Shevat Walking Seder. Common elements of a Tu B'Shevat Seder are the drinking of four cups of wine and eating of four different fruits, each with its own symbolic meaning honoring the natural world. For this family friendly event there was fruit juice and fruit filled paper cups set out on a low table.

Across from the seder table in the auditorium, Michael and Dinah Pederson caught up with a friend, while their three young children Gaya, Arielle, and Yahli, colored. When eight-year-old Gaya was asked for her favorite activity, she quietly shared with her father, Michael, the Venus Fly Trap. Who can resist a botanical carnivore? Other events for children included storytelling, musical performances, and a scavenger hunt through the sun-dappled tropical environment of the Matthaei conservatory.

At her display for the Great Lakes Commission, under an arch in the conservatory, environmentalist Katherine Glassner-Swayder said, "This is a beautiful way to gather families into a warm natural world." Across from her table Ken Hagemeister, president of the Michigan Bluebird Society, was already getting ready for spring, offering bluebird house kits to support the society. Other eco-exhibits included the Ecology Center of Ann Arbor, Recycle Ann Arbor, the Huron River Watershed Council, the Natural Areas Preservation, South Michigan Land Conservancy and the Community Farm. Also in the auditorium, donations were accepted for the Corner Health Center in Ypsilanti, a health-care facility for adolescents.

In the education wing, addressing a classroom of adults, Andy Buchsbaum, executive director of the Great Lakes Regional Center of the National Wildlife Federation, described the precarious state of the Great Lakes ecosystem. Down the hall in the auditorium, Robin Gleason talked about her work conducted above frozen waters farther south. With an extensive wall display of her research team's study of climate change in Antarctica, Gleason presented their research discoveries (recently featured on the PBS program *Nova*).

The celebration was co-sponsored by JCS, the Jewish Community Center of Greater Ann Arbor, and the Ann Arbor Reconstructionists Havurah. ■

**Recycle Ann Arbor was one of many exhibitors**


Anat Hoffman

Executive Director of the Israel Religious Action Center and founding member of Women of the Wall in Jerusalem

Tuesday, April 5, 2011
at Temple Beth Emeth

Anat Hoffman, former Jerusalem City Councilwoman, has worked tirelessly to promote Jewish pluralism, tolerance and equality and to combat racism, corruption and religious coercion in Israel. Please RSVP by March 21st to the Temple office, 665-4744, or hcallow@templebethemeth.org .

Temple Beth Emeth

7 pm Address by Anat Hoffman
Followed by dessert
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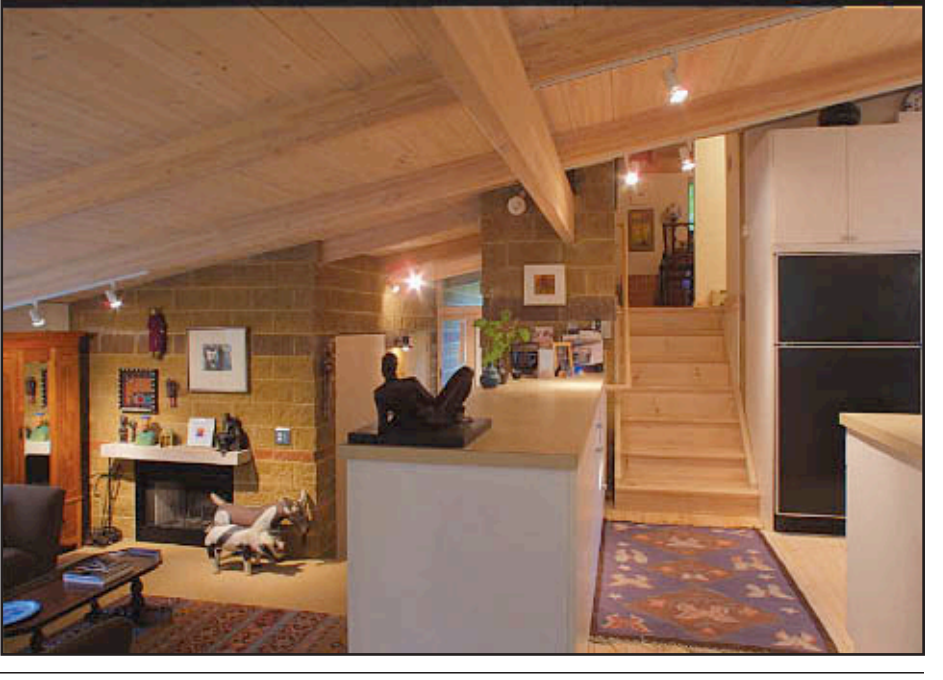

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Saturday, March 19
8:30 - 10:30 p.m.
The Reb Sullivan Show
Featuring The Bagels
Full Megillah reading along with
amazing variety acts: singing,
dancing, and more!
Concludes with a sing-a-long
performance by The Bagels!
THE BAGELS
PURIM AT BETH ISRAEL
Sunday, March 20
9:30 a.m. - 1:00 p.m.
Purim World
Megillah Reading & Carnival
Purim shpiel and abridged Megillah reading
hosted by Woody & Buzz at 9:30, followed
by games and more at 11:00! Lunch will be
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Full Megillah reading at 1:15 p.m.
Beth Israel's PurimWorld
MEGILLAH READING & CARNIVAL
Beth Israel Congregation 2000 Washtenaw Avenue 665-9897

# Turning the world upside-down on Purim

*By Dasee Berkowitz*

NEW YORK (JTA)—When was the last time you stood on your head?

If you don't practice yoga, and you're not a 2-year-old, it's probably been quite a while.

Noting that my toddler couldn't get enough of being upside down on his little sister's infant seat, I understood the allure. Seeing the world in a completely unexpected way is titillating. Subverting the natural order of things is energizing.

When your world is turned upside down, it's time to reconsider your place in it.

Being upside down is nothing new for Jews on Purim. It's a holiday known for the expression "*nahafochu*," which is Hebrew for "to be turned on its head."

Purim, which this year starts on March 20, is a subversive story about how Jews reversed the destructive decree against them by the wicked prime minister, Haman. The intended victims became the victors, and their oppressors, Haman and his family, were punished with a death sentence.

We read about *nahafochu* in the central passage of the Megillah, or Scroll of Esther, which describes how the holiday should be celebrated. It reads, "… [The Jews] should keep the fourteenth day of the month Adar, and the fifteenth day … year by year, as the days on which the Jews rested from their enemies, and the month which was turned (*nahafokh*) for them from sorrow to joy, and from mourning to holiday: that they should make the days of feasting and joy, and of sending choice portions to one another and gifts to the poor." (Esther 9:21-23)

"Feasting and joy" is celebrated by Purim parties and meals, or *seudot*, and by drinking alcohol until you don't know the difference between "blessed be Mordechai" and "cursed be Haman." Through this obligatory merrymaking, Purim creates an escape valve, especially for religious Jews who spend much of the year in study and prayer. On Purim we can let loose, drink, be joyous and even mock our most venerable institutions and scholars.

But there are two other ways of celebrating Purim: *mishloach manot,* sending gift packages to friends, and *matanot l'evyonim,* or gifts to the poor.

What's so subversive about that? What could it mean for us to apply the lens *nahafochu* to these two activities as well?

When we take the lesson of Purim to heart, living in a world turned upside down can mean taking on roles as foreign to us as if we were garbed in masks and costumes, acting in a way that on any other day would seem absurd.

Let's start with *mishloach manot*. One explanation of this mitzvah is that we are meant to celebrate the victory of the Purim story with our entire community. It's a way of proving Haman wrong when he claimed that the Jews were a "divided and scattered people." And because we can't literally invite everyone over for the meal, we share some part of it with others—traditionally the gift package should contain at least two kinds of food.

Consider applying *nahafochu* to this mitzvah. Don't just give to the friends you see all the time. Think about a friend who used to be part of your community but no longer is, or someone from whom you have distanced yourself over the past year. Send them your *mishloach manot* this Purim as an invitation to repair a distant or broken relationship.

And what about *matanot l'evyonim*? To ensure that both rich and poor could partake in a festive meal on Purim, Jews were obligated to provide a meal for a minimum of two poor people. Nowadays, many people write checks to charities that work for food relief. But with *nahafochu* in mind, consider sharing that meal with them.

For those who live in cities and pass by poor people every day, instead of simply giving them a handout, consider buying them a meal. In the time that you are standing in line getting the meal, use that time to ask them about themselves. Relate to them as a human being. If you live in the suburbs or a small town, consider volunteering at a soup kitchen around the time of Purim.

This Purim, turn your world upside down. Maybe the experience will linger beyond the day itself and alter your perspective for days and weeks to come. ■

*Dasee Berkowitz is a Jewish life-cycle consultant in New York,*

## *Israel Activist at TBE, from page 1*

of the Wall, and she served on the boards of the Israel Women's Network, the Association for Civil Rights in Israel, and many other Israeli organizations for social change.

In recent years, Hoffman has become a sought-after lecturer, addressing audiences in Israel and in the United States on subjects close to her heart: social justice, religious pluralism, Jewish-Arab coexistence, and equal rights for women and minorities.

The Sidney Davidson Memorial Fund was created in remembrance of Sidney Davidson (1919–2007), father of TBE member Vicki Goldwyn, and a pioneer in the field of financial accounting. During his lifetime, Davidson wrote many accounting texts, including the widely used Financial Accounting: An Introduction to Concepts, Methods and Uses. He held many highly regarded positions, serving on many boards, including as president of the American Accounting Association, vice chairman of the Financial Accounting Foundation, and vice president of the American Institute of CPAs. Davidson taught at the University of Chicago Graduate School of Business for 41 years, serving as its dean from 1969 to 1974. He was inducted into the Accounting Hall of Fame in 1983. His daughter says that "my Dad, sometimes called a visionary, had at his core a passion for learning and a passion for people."

Temple Beth Emeth is looking forward to hosting such a powerful figure in current Israeli politics and life. The Ann Arbor Jewish community is welcome to this event, which will begin at 7 p.m. with a lecture by Hoffman; a dessert reception and a viewing of the movie *Praying in her Own Voice,* about Women of the Wall, will begin at 8 p.m. This event is free; donations to IRAC (Israel Religious Action Center) are encouraged. ■

# Badkhn Belt? Jewish humor was born in 1661, prof says

*By Sue Fishkoff*

BERKELEY, Calif. (JTA)—The Chmielnicki massacres weren't particularly funny.

From 1648 to 1651, nearly 100,000 Jews were slaughtered throughout Ukraine by Bohdan Chmielnicki and his roving bands of Cossacks. It was arguably the worst pogrom in history, leaving hundreds of Jewish communities in ruins.

Yet according to Mel Gordon, a professor of theater arts at the University of California, Berkeley, those years of terror led to the canonization of what we now know as Jewish humor. A lot of what we laugh at during Purim festivities stems from that horrific period.

And it happened on one day in July 1661 when the badkhn—a kind of cruel court jester in East European Jewish life—was spared a ban on merrymakers.

"We're funny because of the badkhn," Gordon told JTA.

Gordon, who has authored numerous books on theater, cinema and popular culture, lectures widely on his badkhn theory at Jewish and non-Jewish venues.

"Everyone says that Jews are funny because they suffered so much," he said. "That's ridiculous. You think the rest of the world hasn't suffered? What about the Armenians, the Biafrans, the American Indians? None of them are known for their humor."

*It's that same self-deprecating tone that characterizes the Yiddish-inflected Jewish jokes of the 20th century,*

Nor are Jews funny because they've "always been funny," another common falsehood, Gordon says. It's only in the past 100 years, with the rise of Hollywood and nightclub society, that Jewish humor has become a staple of American popular culture.

"At the turn of the 20th century, the Jews were commonly perceived to be a humorless, itinerant nation," he wrote in *Funnyman*, a 2010 book co-authored with Thomas Andrae about the short-lived Jewish comic book superhero.

So it's not genetic, and it's not because of suffering or social marginalization, that led to this thing we call Jewish humor—it's the badkhn.

The badkhn was a staple in East European Jewish life for three centuries, mocking brides and grooms at their weddings. He also was in charge of Purim spiels in shtetl society.

His humor was biting, even vicious. He would tell a bride she was ugly, make jokes about the groom's dead mother and round things off by belittling the guests for giving such worthless gifts. Much of the badkhn's humor was grotesque, even scatological.

"They would talk about drooping breasts, big butts, small penises," Gordon said. "We know a lot about them because they were always suing each other about who could tell which fart joke on which side of Grodno."

It's that same self-deprecating tone that characterizes the Yiddish-inflected Jewish jokes of the 20th century, Gordon points out. Who is the surly Jewish deli waiter of Henny Youngman fame if not a badkhn, making wisecracks at the customer's expense?

Before the 1660s, there were at least 10 different stock comic types in shtetl life, Grodon says. One would rhyme, one would juggle, one might sing. Wealthy folks would hire a variety for their simchas, or festive celebrations.

But in the summer of 1661, a decade after the Chmielnicki massacres and its resultant famines, leading rabbis from Poland and Ukraine—the "Elders of the Four Councils"—met in Vilna to discuss why such evils had befallen the Jewish people.

The elders decided the Jews were being punished by God. A return to strict observance was the only solution. Levity and luxury were to be avoided.

As one of the new conditions, wedding festivities became much more somber, and holidays such as Purim and Simchat Torah less raucous. The traditional Jewish comics were outlawed.

During one discussion on July 3, 1661, Gordon relates, a rabbi asked his colleagues, what about the badkhn? He's not really funny, the rabbi said. In fact, he's abusive.

The elders agreed, and the badkhn was exempted from the ban—he wasn't a merrymaker and wasn't encouraging levity. And that's how the badkhn became the only Jewish comic permitted in the shtetls, Gordon says, and how his particular brand of sarcastic, bleak humor set the tone for what we know today as Jewish comedy. Before the 1660s, the badkhn was the least popular Jewish entertainer – now he was the sole survivor.

"Jewish humor used to be the same as that of the host country," Gordon said. "Now it began to deviate from mainstream European humor. It became more aggressive, meaner. All of Jewish humor changed."

The badkhn's role was secure from the 1660s to the 1890s and the beginning of the great Jewish migration to America and to the larger cities of Russia and Ukraine. Gordon's father, who came to America in 1929 from the Polish shtetl Bielsk-Podlasky, remembers the badkhn of his youth.

"He was always drunk in the cemetery, telling jokes to kids," Gordon recalls. "He came out of hiding for Purim and weddings."

Little remains of the badkhn today outside Chasidic communities, where they are the stars of the yearly Purim spiels. When Gordon lived in New York in the 1980s, he would take journalists to Chasidic synagogues in Brooklyn every spring to witness these raucous celebrations.

But the badkhn's influence is still felt in mainstream culture, Gordon says, from the Borsch Belt humor of the 1920s and 1930s, to contemporary Italian and African-American comedians who trade in barbed insults and self-deprecation.

"Even today, almost all Jewish entertainers have badkhn humor," Gordon said. "Sarah Silverman is completely badkhn.

"What did my father find funny? Dirty jokes. Because that's the badkhn humor he grew up with." ■


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*"Birthright Israel: Building a New Jewish Organization"*
**University of Michigan Hillel building, 1429 Hill Street, Ann Arbor**

**March 23**
**Rabbi Sharon Brous, Congregation IKAR**
*"Innovation, Agitation, and the Transformation of Jewish Life"*

**March 30**
**Nigel Savage, Executive Director, Hazon**
*"The New Jewish Food Movement and the Art of Bicycle Maintenance"*
Co-sponsored by the Frankel Center for Judaic Studies

Presented by the Jewish Communal Leadership Program and the University of Michigan School of Social Work with support from the Covenant Foundation.

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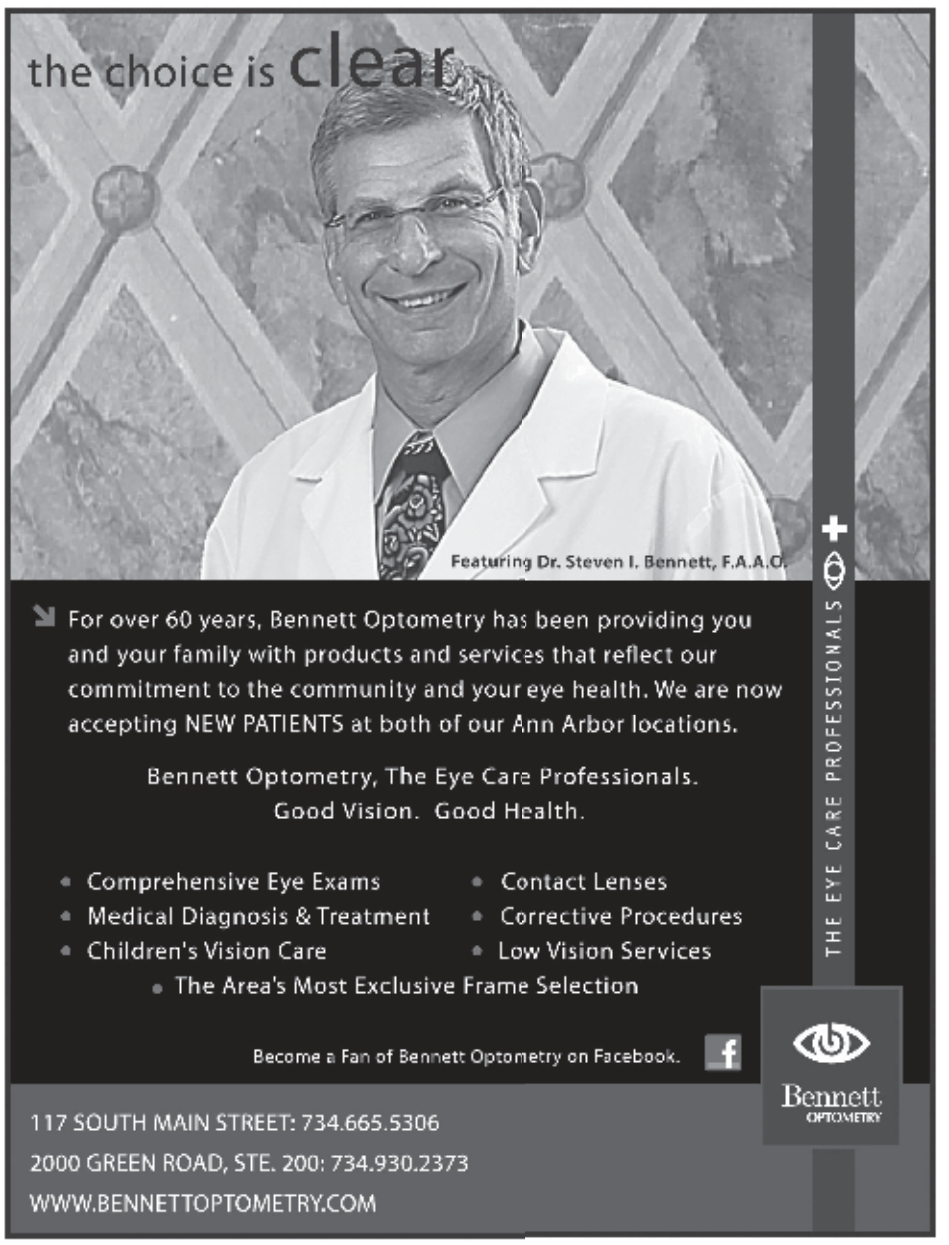
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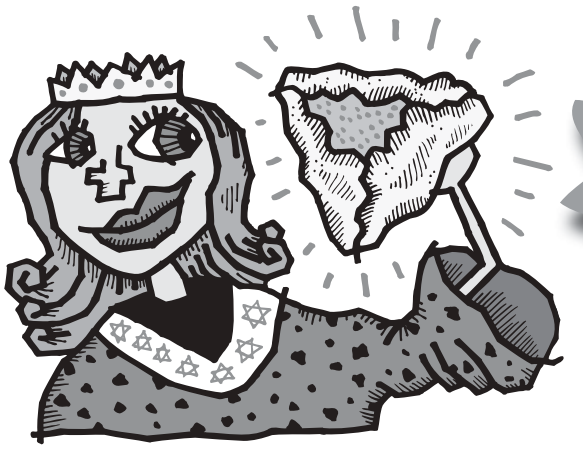


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# Jewish educators enhance their skills

*Aura Ahuvia, special to the* WJN

A set of innovative workshops on applied teaching skills was offered to over 50 local Jewish educators in January, part of a continuing education series held twice annually for the area's religious school, day school, and Jewish preschool teachers. The workshop, which was held at the Jewish Community Center of Greater Ann Arbor, was organized by the local Jewish Educator's Council, comprised of local Jewish education directors. Funding for these workshops is provided by the Jewish Federation of Washtenaw County.

"Interesting," "very engaging," and "informative" were just a few of the words used to describe the keynote address presented by Katrina Steward, a teacher consultant with the Washtenaw Intermediate School District. Steward addressed non-verbal actions such as posture, voice modulation, how arms are held (do they hang, hands-open, or are they crossed?), eye contact and more.

Adele Kieras demonstrates use of Yoga in the classroom

Keynote speaker Katrina Steward speaks on the importance of body language in classroom environments

"I liked how she mixed small activities and presentations from audience volunteers with direct lecture," commented Shoshana Maloff Jackson, who attended both on behalf of the JCC's Youth Department, and as the head teacher for the Ann Arbor Reconstructionist Havurah. Live demonstrations with audience volunteers provided amusing fodder for discussion and analysis. Another educator also commented on how useful the training was. "Her sense of humor and high energy made the hour fly by," said Karen Soebbing, who trains the *madrichim*, or classroom helpers, for Temple Beth Emeth. Soebbing added, "Her expertise will be incorporated into all that I do professionally and personally."

Learning what these actions convey can be useful to teachers in two ways. First, teachers can use their own body language to convey attitudes toward the students, their subject matter, and more. Second, teachers can use this knowledge to "read" their students' internal emotional states, at least to a degree. This knowledge "is definitely an important consideration when teaching in any setting," said Brian Duchemin, who teaches for both TBE and AARH.

"If verbal language is 10 percent of communication, body language 50 percent, and para-verbal language 40 percent, then it's time we emphasize how we say things," commented Jessica Baer, a teacher for TBE. "Practicing and hearing about the nuances in speech and body language will help us improve our capacity to communicate and to perceive how others are feeling—two very important skills for the classroom."

Following the keynote, two workshops for practical classroom applications were offered. Aron Kaufman, a teacher at the Hebrew Day School of Ann Arbor who is credited with pioneering innovative Hebrew immersion teaching techniques, offered a workshop called "Dancing and Singing with the Tree of Life." About 25 teachers attend this workshop, which demonstrated a wide variety of techniques for teaching Hebrew vocabulary using rhythm, music and other creative methods.

"In Aron's workshop, we wrote a song for the pre-schoolers using Hebrew words for parts of the tree," said Ellie Grudzien, who teaches first grade general studies at HDS. "I really enjoyed myself, and I even sang it to my class today," she said.

"I really enjoyed [this] session," said TBE Hebrew teacher David Rosenwein. "I think that creating beats, songs, and dances to new vocabulary words is an excellent way to get the students more excited about learning. Hopefully through song they will be able to retain more words. I plan on using [these techniques] before I teach new stories. I really got a lot out of this particular workshop!"

In addition to Kaufman's Hebrew workshop, a lesson on how to incorporate yoga into classroom activities was offered. "The yoga instructor was just perfect!" enthused Soebbing of the second workshop, which also drew close to 25 teachers. This session was led by Adele Kieras, a Montessori teacher and yoga instructor, on breathing and yoga techniques as applied in the classroom.

"She would be an asset in any setting, but especially turned me on to the possibilities of classroom instruction," added Soebbing. "The bonus was that I actually had some time practicing some yoga in a unique way." The techniques Kieras taught could be applied to students as young as preschool and as old as upper elementary and beyond. "There's nothing like experiential learning," said Viki Shayna, assistant principal for TBE. "You have to do yoga to understand it. You can't just read about it."

"I left the yoga session with a renewed enthusiasm for encouraging teachers to work on doing short movement activities to engage students of all ages," said Cindy Saper, education director for Beth Israel Congregation, adding "[Yoga can help] transition from one subject or activity to another, and engage students in learning with many different methods." ■

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# JCC youth programs

*Deborah Huerta, special to the* WJN

### March-April Enrichment Classes

The Jewish Community Center of Greater Ann Arbor has announced an exciting schedule of afterschool classes for the March–April session. Youth Enrichment classes for elementary students will run for six weeks, beginning Monday, March 7, and continuing through the week of April 11. These afternoon classes run from 4:20–5:20 p.m. and are open to both JCC members and non-members. Snack and supervision in the JCC's afterschool programs before each class are included for all class participants.

The enrichment schedule is still being finalized, but will likely include several returning favorites, such as Fit Kids, Gym Sports, Basketball with Benny, Kids Yoga, and Clay Creations. In addition to the afterschool enrichment classes at the JCC, another session of the popular Swim with Kim class will be offered on Tuesday evenings from 5:30–6:30 p.m. at High Point School. Class fees vary; registration and payment is due by March 3.

### Snow day programs

On days when the JCC is able to open but Ann Arbor Public Schools (AAPS) are cancelled due to winter weather conditions, a Snow Day program will be offered from 10 a.m.–6 p.m. for students in grades K–5; middle school students may participate as helpers for a reduced fee. Students will enjoy games, crafts, gym time, and fun in the snow (weather permitting).

Snow Day programs are for JCC members only. Registration in advance is not required, but parents will be asked to fill out a registration form and submit payment when they arrive. The cost for each Snow Day is $50; additional siblings and Kids' Konnection and Kids' Club participants receive discounts.

### School's Out Days

The JCC will offer a full day School's Out Day program on Monday, March 7, for AAPS and other students. The JCC will also offer a full day School's Out Day program on Friday, March 11, for Hebrew Day School and other students. School's Out Day programs are for JCC members only in grades K–5; middle school students may also participate as helpers for a reduced fee. The cost for each School's Out Day is $36 for care from 8 a.m.–4 p.m. ($32 for additional siblings) and $10 for Extended Care from 4–6 p.m. Advance registration is required.

### Kidsi'Night Out Event

Every other month, the JCC offers a Kids' Night Out event featuring games, crafts, dinner, and a movie or other fun activities. The next Kids' Night Out will be held in conjunction with the JCC Gala Auction on Sunday, March 27, starting at 6 p.m. at the JCC. Details about the event will be available in early March.

Kids' Night Out events are open to JCC members and non-members in grades K–5. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations and payment is due by Thursday, March 24. ■

*For registration forms or more information about JCC youth programs, visit www.jccannarbor.org or contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.*

# Open enrollment for the JCC Early Childhood Center

*Peretz Hirshbein, special to the* WJN

The Early Childhood Center (ECC) will be accepting applications for childcare and pre-school programs for the 2011–2012 school year beginning Tuesday, March 1, for children and siblings currently enrolled in the ECC. Applications from member families of JCC affiliate organizations (TBE, BIC, HDS, JCS, etc.) will be accepted beginning Monday, March 7; enrollment for the general public begins Monday, March 19.

**ECC teacher Tonya Backstrom leads Greeting Time in the Frog Room.**

ECC offers programs for children ages 2 months to 5 years old in its state licensed and NAEYC accredited center. The ECC's Active Learning approach offers a developmentally appropriate curriculum that meets the needs and interests of each group of children. The highly educated, warm, and nurturing staff strive to help children excel in all aspects of their lives. The center is open from 7:30 a.m.–6 p.m., Monday–Friday. Children can register for full or part-time schedules.

Children age three years and older participate in a pre-school program designed to prepare children for kindergarten. Both full- and half-day pre-school programs are available for children 3–5 years old. All ECC programs integrate Judaics into their daily, weekly, and seasonal routines. Teachers connect Jewish content and values to the overall curriculum through use of gardening, song, dance, storytelling, *tzedakah* projects, and more.

For more information about any of the ECC's programs, visit the ECC online at www.jccannarbor.org. Applications are available online, by mail, or in person. For questions, personal tours, or more material about the ECC, contact ECC Director Noreen DeYoung at 971-0990 or noreendeyoung@jccfed.org.

# Camp Raanana to hold early bird registration event

*Deborah Huerta, special to the* WJN

Camp Raanana will hold its annual early bird registration event on Sunday, March 13, from 12:30-–2 p.m., at the Jewish Community Center of Greater Ann Arbor. At the registration event, families can find out more about Camp Raanana and sign up before the April 1 early bird registration deadline. A free pizza lunch will be provided and there will also be fun activities for new and returning campers. In addition, all campers that attend the event will receive a coupon for an extra $10 off their camp fees.

Located on a beautiful private beachfront at Independence Lake Park, Camp Raanana is a place where campers can explore new interests, gain self-confidence, build Jewish identity, and have fun outside. The camp offers nine one-week sessions each summer and provides swim lessons, arts and crafts, music, Judaics, nature exploration, sports, free swim, Shabbat celebrations, and weekly special events or all-camp field trips.

This year's all-camp field trips will include Splash Universe, Northfork Farms, the Detroit Science Center, the Imagination Station, Howell Nature Center, the Toledo Zoo, Rolling Hills Water Park, Romulus Athletic Center, and Greenfield Village. Camp Raanana will also be hosting the popular Israel Scouts Friendship Caravan for a visit to camp and an evening performance at the JCC on July 13. The annual Shabbat-at-the-Lake celebration will be held the evening of August 5 and will feature performances by all the camper groups.

At Camp Raanana, campers entering grades K–2 enjoy the benefits of experienced and nurturing counselors and enriching activity sessions, including Red Cross swim lessons three times a week. Campers entering grades 3–5 participate in Camp Raanana's swim lessons and other activity offerings, and also choose an enriching specialty each week. This year's specialties options include: Spy School, Boating, Digital Photography, Martial Arts, Drama, Clay Creations, World of Sports, Edible Art, Dance, Camp Skills, and Magic. Campers entering grades 6–8 participate in Camp Raanana's Pioneer Adventure Program, featuring field trips and mitzvah projects each week. Camp Raanana also offers a CIT program for entering ninth and tenth graders.

This year's camp season will run from June 20 to August 19; additional programs are also available from August 22–26. Camp brochures are available at the JCC and at www.CampRaanana.com. The registration deadline is June 1, but families are encouraged to register in advance to reserve their space and take advantage of savings opportunities. Families that register by April 1 will receive the early bird rates, and those that register by May 2 will be entered in a raffle for a free week of camp and other prizes. Camp Raanana also provides need-based scholarship assistance; scholarship applications are due by April 1.

For more information about Camp Raanana, visit www.CampRaanana.com or contact camp director Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.

# JCC seeks teen athletes for 2011 JCC Maccabi Games

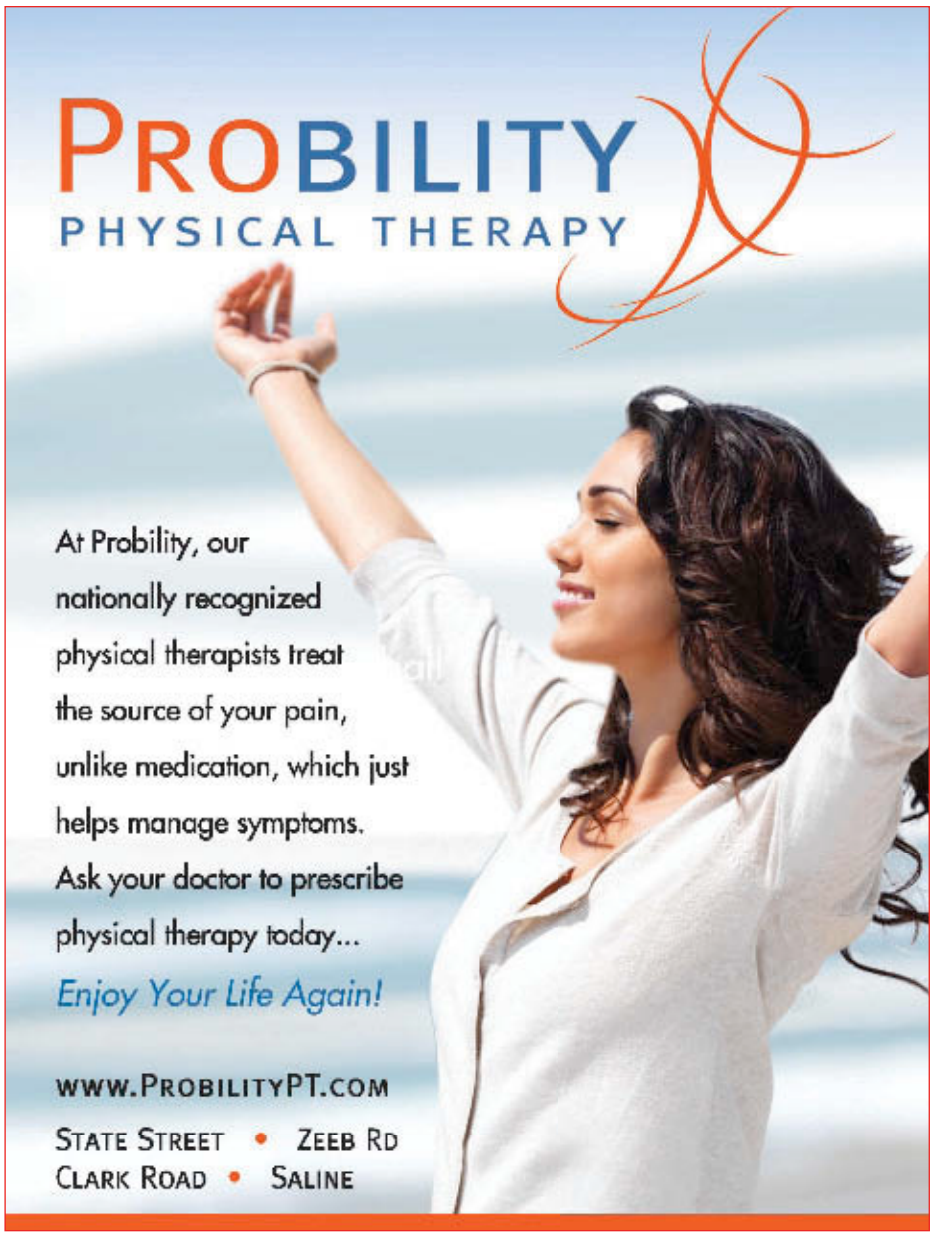
*Deborah Huerta, special to the* WJN

Each summer the Jewish Community Center of Greater Ann Arbor sends a team of athletes to the JCC Maccabi Games, an Olympic-style sporting competition that incorporates community service and social activities to combine for an unforgettable experience for Jewish teens.

This summer, Ann Arbor athletes will have the option to attend one of two different sites. At the JCC Maccabi Games in Springfield, Massachusetts, from August 14–19, teens will be able to compete in girls basketball, boys and girls soccer, girls volleyball, track and field, swimming, bowling, golf, tennis, and table tennis. Teens must be 13–16 years old as of July 31.

Ann Arbor athletes may also choose to participate in the JCC Maccabi Games in Israel from July 21–August 5. The experience will include a week of touring Israel, a weekend home hospitality stay, and a week of sports competition. Teens will be able to compete in basketball, soccer, swimming, table tennis, tennis, dance, and girls volleyball. Teens must be 14–17 years old as of July 31, 2011.

Athletes of all abilities are welcome to participate, and scholarship assistance is available for qualifying families. A limited number of spots are available, so interested families are encouraged to contact Deborah Huerta as soon as possible at deborahhuerta@jccfed.org or 971-0990.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# HDS students meet MuJew students and "plant" seeds of peace

*Dina Shtull, special to the* WJN

During the Hebrew month of Shvat in which falls the holiday of Tu B'Shvat (New Year of the Trees), students from the Hebrew Day School focused on the theme of planting seeds of peace by learning about and accepting differences. The 3rd, 4th, and 5th graders were introduced to the organization called Seeds of Peace that brings together high school students from conflicting world regions, for dialogue and recreation. They learned about The Abraham Fund, a philanthropic organization that supports co-existence and equality among Israel's Jewish and Arab citizens. HDS students also received special visitors from the University of Michigan — college students from Hillel's MuJew group, a group that brings together Muslims and Jews to build tolerance of differences by sharing each other's religious experiences and participating together in community projects. Visitors included Jenna Weinberg, Noha Moustafa, and Farah Al-Khersan.

**Planting the Tree of Peace: ( L to R) Dana Steiner, Hadas Zaid (teacher), Natan Bondin, Jesse Rosenberg, Sophia Berry, Talia Dunietz, Rachel Siegel. Floor (L to R): Tom Dunietz and Zachary Weissman**

The HDS students reflected on their experience with the MuJew representatives. "I was glad that two Muslims and one Jew came to talk to us," said Ahava Kopald. "It was interesting to hear them talk to each other about their different religions," said Mara Melter. "They knew so much about each other and were such good friends. It made me want to participate in MuJew," shared Rachel Pacernick. "At first you think they are so different," said Mira Strauss, "but when you learn about them and hear their words, it all sounds so alike." "The similarities are amazing," agreed Grace Kaufer. "They mentioned the importance of *tzedakah*, but they call it something different," explained Sam Greenberg. "We say *shalom*, and they say *salaam*. They go to a mosque, and we go to a synagogue. We both pray to the same one God, but we just have different names for God," Greenberg added. "We have the *Shema*; they have a similar prayer about one God," said Daniel Hirshbein. "For me, when I look at them, I think Israel and Palestine. I see them getting along. I think peace," says Arianna Seir. "Didn't Abraham have two sons," asked Elijah Shore, "and don't we come from the same person?"

**Head of School Dina Shtull, Farah Al-Khersan, Noha Moustafa, and Jenna Weinberg from MuJew**

The children wrote and performed skits on their ideas of peace: language classes in which both Hebrew and Arabic are spoken, and playgrounds where friends from different backgrounds have fun together. Third graders performed a skit in Hebrew in which the parts of the tree (roots, trunk, and branches) fight over the privilege of receiving a blessing from the sun, each claiming to be the most worthy. The *adama* (ground) succeeds in convincing the tree parts that they need each other to accomplish their tasks. In the end, the tree becomes a Tree of Peace, as the fighting ends and the parts of the tree live harmoniously together. ■

*For more information about the Hebrew Day School of Ann Arbor, call 971-4633 or visit the schoolís website, www.hdsaa.org.*

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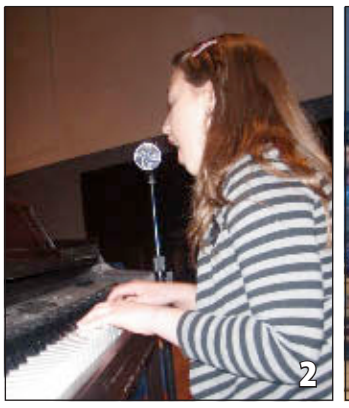
# Hebrew Day School student talent show

*Dina Shtull, special to the* WJN



**1. Liana Dunietz plays the piano blind-folded**
**2. Arianna Seir sings and plays "Let it Be"**
**3. Break dancers Ahava Kopald and Gabe Rosenberg**
**4. Fifth grade original choreographed dance**
**5. Grace Kaufer hula hoops**

The Hebrew Day School of Ann Arbor has a tradition of welcoming the Hebrew month of Adar with a school-wide student talent show. "*Me'Shehnichnas Adar Marbim B'Simcah*." "When Adar enters, our joy is great," our sages said. The students brought great joy as they sang, danced, played musical instruments, juggled, joked, tricked, and hula-hooped.

"There was a wide variety of talent," said fifth grader Emma Block who played a piano solo. The 26 performances included solos, duets, trios, large group performances, and a performance by the school's Klez Kids Band. Parents teamed up with their children to perform, and other parents helped with the lighting, staging, and logistics. HDS students commented about the show. "I was very nervous at first; it's exciting knowing you are going to perform in front of the whole school. Then you feel relieved afterwards," said Daniel Hirshbein who played a recorder duet with Mira Strauss. "Everyone tried to make it special, and that is why it turned out that way," commented Gabriela Levy who played violin in the band and joined her fifth grade class in an original hip-hop dance to *Tonight's Going to be a Great Night* by the Black Eyed Peas. "You could see that everyone practiced a lot," said Jacob Itkin who played the piano piece Musette by Bach. "It's amazing what students can do," commented Grace Kaufer who hula-hooped with her mom, smoothly stepping through and passing the hoop while it turned (among other tricks). "Some of the performances were funny, and some were magical," said Corine Burgard referring to Leo Fried's magic tricks, and his brother Ryder Fried's comedy routine." Corine choreographed two original dances together with friends Mira Strauss and Mara Metler. "All the kids used a lot of creativity and inspiration to get ready, and they all did a great job," said Sophia Berry who also choreographed a dance. "I knew spot lights were going to be bright," said Zach Rochman, "but they were brighter on the stage." Zach Rochman played *Hail To The Victors* as a recorder duet with his friend Leo Fried.

"The performances were unusual, ones that you don't normally see at concerts, like break dancing and blind-folded piano playing," said Elijah Shore. "You could tell that everyone worked very hard and had a lot of fun," shared Rachel Pacernick who danced and played the cello in her class performances. ■

*For more information about the Hebrew Day School, call 971-4633, or visit www.hdsaa.org.*

# Camp Gan Israel to host open house

*Brynie Stiefel, special to the* WJN

Summer may not seem to be right around the corner, but at Camp Gan Israel directors and staff are already anxious to get their prospective campers back in the fun. "CGI may take place in the summer, but for us as staff, camp is something we think about and prepare for all year." And it is with that in mind that they are already offering an Open-House event for families as early as March, to enable families and future campers to gather information and meet the Camp Director Shternie Zwiebel.

"Camp Gan Israel is about more than simply providing a memorable summer experience for our campers- it's about the whole child, and creating an atmosphere that will enable him or her to grow and shine." Therefore, getting to know each child as part of their family is important, and letting their parents and siblings in on the Gan Israel experience is just as valuable as meeting each camper when they arrive on the first day of camp. "CGI open-house gives families a chance to bring their children for an afternoon of fun, all the while giving a glimpse of the welcoming atmosphere that makes camp such a highlight each year."

Families of past and prospective campers are invited to take part in an evening of fun on March 6, from 4–6 p.m., at Jump City, where children will have the opportunity to jump on the indoor inflatable bounce house while parents mingle, gather information, ask questions or voice any concerns they may have about the upcoming summer camp. Pizza will be available for an extra-charge, making for a relaxed dinner out at an exceptionally fun-filled venue for all the kids. Each participating family will receive a coupon offering discount on camp fees this year. For more information, visit the website www.mycampganisrael.com or call 995-3276#5

**Some of the Camp Gan Israel campers with the Michigan Football players.**

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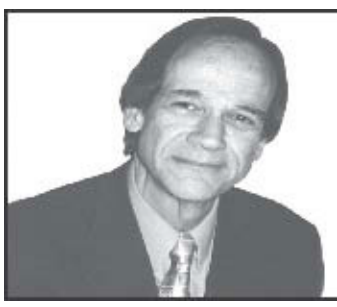
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# Who is in the military junta ruling Egypt? More unknowns than knowns

*By Ron Kampeas*

WASHINGTON (JTA)—One guy we know, and we're pretty sure he's not in charge.

The other guy we don't know so well, and it looks like he might be in charge.

The other three guys—who knows?

The five figures comprising Egypt's Supreme Military Council are commanding the rapt attention of a world already transfixed by the unrest that last month unseated President Hosni Mubarak, Egypt's autocratic leader for 30 years.

They appeared on state television in a pose typical of the region's leaders: sitting along a table, ramrod straight and inscrutable. They are now running the Egyptian show, although they have promised speedy elections to replace Mubarak and the parliament they dissolved.

The Sphinx-like TV pose accrued a Sphinx-like riddle in the wake of the sudden transfer of power: Who exactly are they?

Extraordinarily, the Egyptian sources routinely tapped by Westerners for inside information were responding to queries this week with a shrug emblematic of the degree of how much has changed in Egypt. They don't seem to know much either.

Ehud Ya'ari, an Arab affairs expert with Israel's Channel 2, said it was because Mubarak for years had played his cards close to his vest. He and a small circle of advisers were the only interlocutors with Israel and the West.

"We have a big problem here: We don't know the Egyptian army," Ya'ari told a conference call convened by the Jewish Federations of North America. "The Egyptian army was kept by Mubarak outside all dealing with Israel except for liaison officers in the Sinai. Israelis do not know the Egyptian generals who now form what I would describe as a military junta."

For the record they are Field Marshal Mohamed Hussein Tantawi, the defense minister; Lt. Gen. Sami Hafez Enan, the military chief of staff; Vice Adm. Mohab Mamish, commander of the Navy; Air Marshal Rada Mahmoud Hafez Mohamed, commander of the Air Force; and Lt. Gen. Abd El Aziz Seif-Eideen, commander of the Air Defense.

The two figures emerging as the ones to watch are Tantawi and Enan. They both are known to have served in wars against Israel, in 1967 and 1973. What they did, however, is hardly known, much less the stuff of legend.

Mubarak, by contrast, made his name between those two wars when he resisted Soviet pressure, as Air Force commander, to run raids over the Sinai. That made his reputation as a man wise enough to pick his battles—one that served him well until his fruitless effort to resist calls to resign.

Tantawi, who is in his mid-70s, already has been dubbed "Mubarak's poodle," although this might derive simply from his having served in the outgoing government. He is, in any case, a known quantity.

"We know a lot more about Tantawi than Enan in terms of roles they played in the former regime and this regime," said J. Scott Carpenter, the deputy assistant secretary of state in the Bureau of Near Eastern Affairs from 2004 to 2007 and now a senior fellow at the Washington Institute for Near East Policy.

What is known about Tantawi suggests that he is not in control, although he is nominally the most senior officer on the council.

"The officers, from a number of generals and colonels on down, don't hold him in high regard," Carpenter said.

Tantawi, trained by the Soviets, is seen as the old guard by a younger generation of officers trained by the United States to be forward thinking, according to Joel Rubin, an analyst with the National Security Network who during the last Bush administration headed the State Department's Egypt desk.

"He's perceived as a yes man to Mubarak—not charismatic, not someone perceived as leading a rebellion," Rubin said.

Tantawi was visible but did not make himself known, Carpenter said.

"I've only met him a couple of times," he said, "and both times I have been struck how he's not dynamic, hard to converse with, not forthcoming—he doesn't seem to get it."

Worse, he apparently had a tin ear when it came to cultivating loyalty.

"He's mishandled some of the relations he's had with senior military officers, being late with salary payments, holiday bonuses," Carpenter said.

Rubin said Enan, believed to be between 64 and 68, had better relations with U.S. officials. He was the point man for military relations with the United States, meaning he handled the requests for equipment through the $1.3 billion in U.S. defense assistance Egypt gets annually—that is believed to comprise as much as 80 percent of the country's materiel.

Enan was in Washington on just such a consultation with his Pentagon counterparts when the protests erupted on January 25.

"He understands our culture, he's someone who's seen as responsible and responsive," Rubin said.

Carpenter said that was the impression he got from the Americans he spoke to, but he noted that outside of the interactions on defense assistance, not much else was known about Enan.

"Our military perceives him as thoughtful and very active," Carpenter said. "He was one of the people they were talking to during the run-up" to Mubarak's ouster, "when they thought there would be real violence."

One narrative, as related by Rubin, has it that Enan clashed with Egyptian Vice President Omar Suleiman over who controlled the transition. Under the Suleiman plan, Mubarak would have remained as a purely titular president.

Suleiman had the upper hand until Mubarak, in a defiant February 10 speech, went off script and insisted he was keeping some powers. That led to his formal ouster—and Enan emerging triumphant. Suleiman is now out of the picture.

Carpenter heard the same story, but from American officials. From Egyptian interlocutors he heard that Enan had argued within the military for a tougher line against protesters. The fact that the military held back, according to this narrative, suggests that Enan was overruled.

But by whom?

"No one knows," Carpenter said. ■

# Twenty years on, Russians in Germany flocking to big cities

*By Toby Axelrod*

BERLIN (JTA)—When Yuri Rosov immigrated to Germany from Ukraine's Crimean Peninsula in 1997, the city in which he ended up, Rostock, had no synagogue, no infrastructure and virtually no money.

Rosov now heads that Jewish community in the former East Germany, which has about 700 members, nearly all of them Russian speakers.

"We have a synagogue and a strong community," said Rosov, 50, who works for the Maccabee sports association.

In recent years, however, a new challenge has emerged that threatens the future of the Rostock Jewish community and many other similar ones across Germany populated mostly by Russian-speaking Jewish immigrants and their families: Young people are leaving.

"Many people leave to find jobs in Hamburg, Munich and Frankfurt," said Rosov, whose own children have left Rostock. "We are losing our young and active members."

Two decades since the beginning of a Jewish migration from the former Soviet Union that transformed German's remnant Jewish community of 30,000 into Europe's third-largest with an influx of about 200,000 people, the Jewish community of Germany again is undergoing dramatic change. This time it's the consolidation of Jewish communities.

The Jews from the former Soviet Union who began to come here two decades ago deliberately were placed in small cities and towns throughout the country according to quotas set for all immigrants by the government.

However, a combination of factors is sending the young Jews away to a handful of big cities: the search for a job, growing Jewish engagement that spurs a quest for larger Jewish communities, and the lure of the big city.

The epicenter, of course, is Berlin.

"Berlin is becoming like a Mecca for younger Russian-speaking Jews," said Alina Gromova, 30, who moved to Germany with her family in 1997 from Ukraine and is writing a dissertation on the urban spaces and practices of young Russian-speaking German Jews. Those coming from smaller cities may be looking for jobs, she said, but many "come to Berlin to look for Jewish life."

While Berlin's official Jewish community has 11,000 members, the actual number of Jews in the city is probably much higher. Germany's capital has 13 active synagogues and a variety of community organizations. But what really draws many young Jewish Russian-speaking Germans here are the

**The New Synagogue in Berlin**

employment opportunities and cultural life.

Young Jews are "discovering the bigger cities," Gromova said.Furthermore, some of Berlin's Jewish circles are open even to those who do not qualify as Jews according to traditional interpretations of Jewish law, or halachah. That wasn't the case in Moscow, says Matvey Girschgorn, 25, who came to Berlin four years ago from the Russian capital. "I found it quite astonishing, very liberal, and I like it," he said.

Sergey Lagodinsky, a Berlin attorney who handles integration matters as a member of the board of representatives of the Berlin Jewish community, says it's not sustainable to have Jewish communities in small towns.

"My view is that we will have maybe eight to 10 communities in larger cities within the next 10 to 15 years," said Lagodinsky, whose family immigrated to Germany from Russia in 1993.

The trend is accelerated by the immigration policy changes Germany introduced in 2005 that reduced all immigration, including Jewish, to a trickle, as well as by the aging of Jewish populations in smaller German cities.

Irene Runge, a former East Berliner whose Jewish Cultural Association helped the first Russian-speaking Jews adjust to life in Germany, says the new communities formed by the quota system "are going to die out because they are getting old."

A 2010 survey of 1,200 German Jews found that 71 percent live in big cities. The survey, conducted under the auspices of Potsdam University and the Jerusalem-based L.A. Pincus Fund for Jewish Education in the Diaspora, also found that 41 percent were having extreme difficulty finding jobs.

In Rostock, unemployment is more than 10 percent. The rate is much higher in some former East German areas.

Part of the problem for the Russian-speaking immigrants was that their professional degrees were not always recognized in Germany. Chancellor Angela Merkel pledged recently to support new legislation that would make it easier for immigrants to have their professional credentials recognized here, but for many the measure comes too late.

"Everyone is looking for their opportunities," said Mykhaylo Tkach, president of the 400-member Jewish community of Potsdam. "The younger ones look for a job first."

The migration boom that boosted Germany's Jewish community has had a clear impact. Twenty years ago, Germany's Jewish community had a total of 29,089 registered members. Today there are 104,241, and another 127,436 who are unaffiliated. There are four times as many active congregations as there were in 1990, and they are spread out over more than 100 Jewish communities.

It's "a blessing that we have Jewish communities again in many places which had been blank spots on the Jewish agenda for many, many decades," said Dieter Graumann, the newly elected head of the Central Council of Jews in Germany. "It is our aim to strengthen all of them."

Yet Germany's tightening of immigration regulations in 2005 ended much of the influx of Russian-speaking Jews. The law required that immigrants be skilled workers or students; many of the Russian-speaking immigrants were retirees or those otherwise dependent on welfare.

"The end of the immigration and the low birth rate coupled with a high death rate are causing the numbers of Jews in Germany to drop," said Berlin filmmaker Levi Salomon, who grew up in Baku, Azerbaijan, and came to Germany in 1991.

Salomon recently released film "Doswidanja—Schalom—Guten Tag" tells the stories of several immigrant families.

While smaller communities are struggling, larger ones are blossoming, according to Judith Kessler, editor of the Berlin Jewish community's monthly magazine, Juedisches Berlin.

Kessler says she is hopeful about the future.

"The next generation is creating a Berlin Russian Jewry," she said. "It has another quality—maybe less like the German original Jewishness" and more Russian Jewishness. ■

## *First synagogue in 200 years opens in St. Maarten*

SAN FRANCISCO (JTA)—The Jewish community of St. Maarten opened its first synagogue since the 18th century.

The synagogue, part of a new Chabad Center operated by Rabbi Moshe and Sara Chanowitz, is based in a 1,200-square-foot office space that once housed a church. Opening ceremonies were held January 3.

**Rabbi Moshe and Sara Chanowitz, and their baby boy**

The Chanowitzes moved to the Dutch side of the Caribbean island in 2009 to serve its 300 Jewish residents. The Jewish population swells to 1,000 or so during the tourist season.

Jews first came to the island as refugees from the Spanish Inquisition, and the community grew during the 16th and 17th centuries. The lone synagogue was abandoned in 1781 and later destroyed by a hurricane.

A historic Jewish cemetery also was recently discovered, according to chabad.org.

The island is split roughly in half, and has been jointly administered by France and Holland for centuries. The Dutch-speaking side is known as St. Maarten—it is a self-governing entity within the kingdom of the Netherlands—and the French side is St. Martin.

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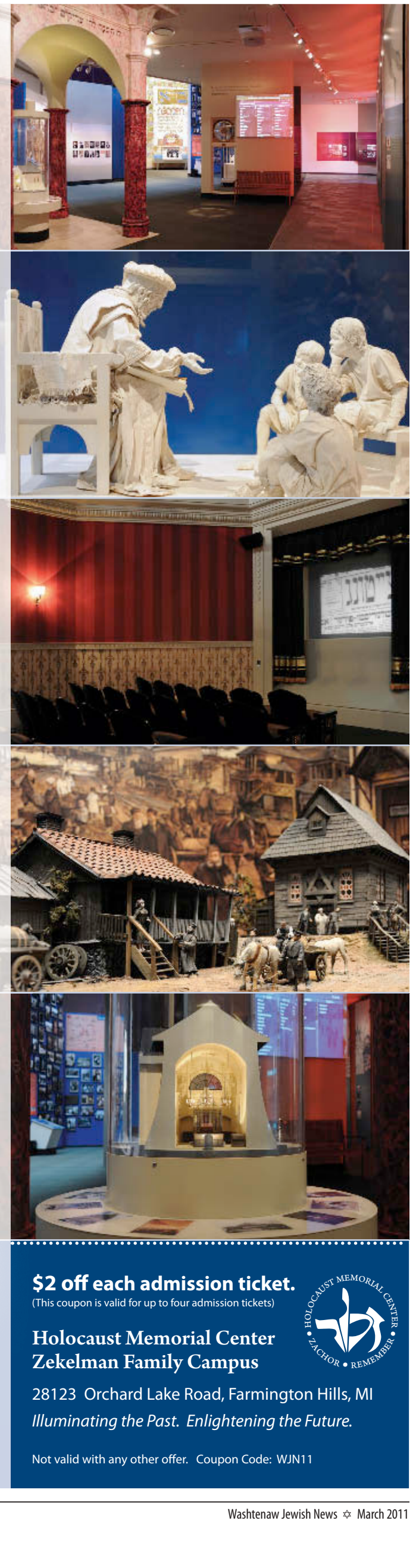

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# Jews take five of top six spots in annual list of top U.S. givers

*By Jacob Berkman*

NEW YORK (JTA)—America's most generous citizens gave less in 2010 than they have over the past decade, but Jews remained among the top givers, according to an annual survey by the Chronicle of Philanthropy.

In 2010, the top philanthropists in the United States contributed approximately $3.3 billion to charity, according to the Chronicle's Philanthropy 50, a list that tracks the largest gifts made by individuals each year. That number is some $800 million below 2009 and less than half of the total made up by the top 50 donors when the Chronicle first started keeping tabs a decade ago.

At least 19 of the 53 individuals and couples named on the list are Jewish, including five of the list's top six (the list included three ties). George Soros ranked No. 1 with $332 million donated in 2010, and New York City Mayor Michael Bloomberg was second at $279.2 million. Irwin and Joan Jacobs, Eli and Edythe Broad, and Leonard Blavatnik took spots 4 through 6, respectively, with $117 million to $119 million in donations.

Jews traditionally rank high on such lists and figure prominently among the country's elite philanthropists. Jews also make up more than half of the first 57 billionaires to join the Bill Gates and Warren Buffet Giving Pledge—a group of ultra-wealthy Americans who have pledged to give away more than half of their assets during their lifetime.

The Chronicle's list, however, also offers more cause for concern for those in the Jewish nonprofit world who wring their hands about the lack of giving by Jews to Jewish causes. The Institute for Jewish and Communal Research has collected data showing that less than a quarter of all philanthropic dollars given by Jews go to overtly Jewish causes.

For instance, while Soros gave $1 million to World ORT in September, and Bloomberg gave a smaller gift to the Jewish Association for Services for the Aged, their gifts to overtly Jewish causes comprise only a small proportion of their overall giving.

This year's Philanthropy 50 had one major exception: Stephen and Nancy Grand, who ranked 39th, gave more than $20 million of their $28 million in 2010 charitable donations to the American Technion Society, which supports the Technion: Israel Institute for Technology.

In June, the Grands helped the Technion finish off a 14-year, $1 billion fundraising campaign with their mammoth gift to the school, to which they also had given $10 million to create the Stephen and Nancy Grand Water Research Institute.

The Grands are very involved in the Jewish world and launched their philanthropy through the Jewish Federation of Metropolitan Detroit. Stephen Grand is a board member of Birthright Israel, while Nancy Grand soon will be the president of the Jewish Federation in San Francisco and serves on the executive committees of the city's JCC as well as the American Jewish Joint Distribution Committee.

Among the other Jews on the list to watch are hedge fund manager William Ackman, who with his wife, Karen, gave away $59.3 million last year. At 44, Ackman already is one of Wall Street's most significant players and a regular on the dais of the UJA-Federation of New York's annual Wall Street dinner. He made his most significant Jewish contribution in the past year, leading an effort to bail out the Center for Jewish History in New York from its $30 million debt with a $6.8 million gift.

Qualcomm's founder, Irwin Jacobs, is one of San Diego's most generous men. Aside from propping up the San Diego Symphony with a $100 million-plus gift last decade, he and his wife, Joan, have decided to give away most of their money through a donor-advised fund at the Jewish Community Foundation of San Diego, where Joan Jacobs is a board member. Last year, according to the Chronicle, they gave the fund $39.1 million, which will be distributed to Jewish and nonsectarian causes.

Cleveland car dealers Lee and Jane Seidman gave $42 million in 2010 to land them at No. 24 on the list. Most of their giving went to University Hospitals, but Jewish charities played heavily among their contributions to more than 40 charities, including the Jewish Federation of Cleveland.

Some money came from a surprise bequeathing. Charles Kaufman, an executive at Merck, was something of an unknown to this annual mega-donor list. When he died last September at age 97, he left $53 million to charity, according to the Chronicle. Of that, $50 million went to a fund he and his late sister established at the Pittsburgh Foundation. Jewish health care is listed among the primary concerns of the fund.

He also left $3.34 million to a variety of other charities, including those that deal with Jewish life and culture, among them $300,000 to Jewish Family and Children's Service of Pittsburgh and $50,000 to the Jewish National Fund.

Others on the Chronicle's list have established track records with certain Jewish charities.

Blavatnik, who came in at No. 6, sits on the board of Tel Aviv University, the Center for Jewish History and the 92nd Street Y. Richard Friedman, the head of Goldman Sachs Merchant Banking Division who ranked No. 49 with $20 million in donations, is a board member of the Central Synagogue in New York.

The biggest question may be whether the youngest person ever to appear on the list, Facebook founder Mark Zuckerberg, will become a giver to Jewish causes.

Zuckerberg came in at a tie for No. 10 with Ackman, having made his first significant charitable donation in 2010 with a $100 million gift to his Startup: Education foundation, which will go to help the struggling school system in Newark, New Jersey, a non-Jewish cause. ■

The following is the list of Jews who appear on the Chronicle of Philanthropy's Philanthropy 50 top givers of 2010, along with their rank on the list and their total philanthropic contributions in 2010.

1. George Soros, $332 million
2. Michael R. Bloomberg, $279.2 million
4. Irwin M. and Joan K. Jacobs, $119.5 million
5. Eli and Edythe L. Broad, $118.3 million
6. Leonard Blavatnik, $117.2 million
9. Meyer and Renee Luskin, $100.5 million
10. Marc R. and Lynne Benioff, $100 million
10. Mark Zuckerberg, $100 million
17. William A. and Karen Ackman, $59.3 million
18. Charles E. Kaufman, $53.3 million
24 Lawrence J. Ellison, $45.1 million
25. Lee G. and Jane H. Seidman, $42 million
28. Lin Arison, $39 million
29. Herman Ostrow, $35 million
39: Stephen and Nancy Grand, $28.1 million
40. David M. Rubenstein, $26.6 million
41. Paul and Daisy M. Soros, $25 million
49 Iris Cantor, $20 million
49. Richard A. and Susan P. Friedman, $20 million

# Battle over Mideast transit ads heating up across U.S.

*By Ben Harris*

NEW YORK (JTA)—With public bickering over the Israeli-Palestinian conflict already having spilled over into university student senates, corporate pension boards and even local farmers markets, the latest battlefield in the debate over the conflict is municipal transit systems.

In several major U.S. cities, advertisements on public buses and municipal rail stations are designed to galvanize public opinion to end U.S. military aid to Israel or to pressure Palestinians to end anti-Jewish incitement. In some cases, the ads have been deemed so inflammatory that local authorities have tried to restrict or ban them outright, leading to frustration on both sides and, in one case, a federal lawsuit.

A group calling itself the Seattle Mideast Awareness Campaign, with the help of the local American Civil Liberties Union chapter, filed a lawsuit in Seattle last month charging that the group's First Amendment rights were violated when the local transit system reneged on an agreement to carry its ad opposing aid to Israel.

The ad, which featured a group of children looking at a demolished building under the heading "Israeli war crimes: Your tax dollars at work," was slated to start running on Seattle buses in late December. But after local officials were besieged with complaints and at least two counter groups proposed ads of their own, the officials suspended all non-commercial bus advertisements.

One of those ads, sponsored by the American Freedom Defense Initiative, featured a digitally altered image of Hitler and a man in Arab headdress under the headline, "In any war between the civilized man and the savage, support the civilized man."

A judge is due to rule on a temporary injunction that would restore the initial ad next week.

"Israel's accountability for the ongoing conflict is a part of the story that gets silenced more in this country," Ed Mast, a member of the Seattle Mideast Awareness Campaign, told JTA. "So our purpose is education."

Across the country, public advertising is emerging as a new front in the public debate over the Israeli-Palestinian conflict. The Committee for a Just Peace in Israel and Palestine launched a campaign on trains and platforms in Chicago in October in which Israeli and Palestinian faces were depicted under the banner, "Be on our side. We are on the side of peace and justice."

Below the smiling faces, the tagline urged an end to U.S. military aid to Israel. The campaign already has run in San Francisco and is slated for expansion to other U.S. cities.

Caren Levy-Van Slyke, a member of the steering committee of the Committee for a Just Peace in Israel and Palestine, said the campaign was "inclusive" of both Israelis and Palestinians and was intended to draw taxpayer attention to the 2007 deal providing $30 billion in U.S. aid to Israel over 10 years.

"We are the side of peace and justice," Levy-Van Slyke said, echoing the Chicago ads.

Pro-Israel activists contest that assertion. In San Francisco, the Committee for a Just Peace in Israel and Palestine ad triggered a response from the Los Angeles-based pro-Israel group Stand With Us, which is sponsoring ads beginning this week urging the Palestinian leadership to stop teaching hatred and to "Say Yes to Peace."

An earlier version of the ad, which Stand With Us attempted to place in Bay Area Rapid Transit (BART) stations, showed a masked terrorist under the headline, "Stop Palestinian Terrorism." Transit officials reportedly rejected the ad after people complained. The new ad features only text.

"Right now, we're watching and we're asking our members to let us know when these kinds of things come up, and we will directly respond," said Roz Rothstein, national director of Stand With Us.

Pamela Geller, who writes the conservative blog Atlas Shrugged and who is the executive director of the group that tried to run counter ads in Seattle, said she submitted a similar ad in San Francisco that BART officials rejected. She has vowed to pursue a lawsuit if the officials fail to approve her revision. On her website, Geller describes the Committee for a Just Peace in Israel and Palestine spots as "Jew hating" and "annihilationist ads supporting jihad."

"If the ACLU prevails in their lawsuit, I expect my ads to run as well," Geller wrote in an email to JTA. "If they refuse my ads, I will pursue legal recourse."

Much of the inspiration for the ads appears to have originated with a billboard erected in early 2009 in Albuquerque, N.M. That ad, which called for an end to military aid to Israel, was sponsored by a group calling itself the Coalition to Stop $30 Billion to Israel.

In 2007, Rothstein's group responded to a similar campaign in the Washington, D.C., Metro criticizing the Israeli occupation. The Stand With Us ad featured an armed man holding a child, with the tagline, "This Child Could Grow Up To Be A Terrorist."

Rothstein said her group had no desire to be dragged into the ad wars, but would not allow material critical of Israel to go unanswered.

"This is not something that we're interested in," she said. "We are really only doing it as a reaction." ■

# Leon Uris, macho man

*By Adam Kirsch*

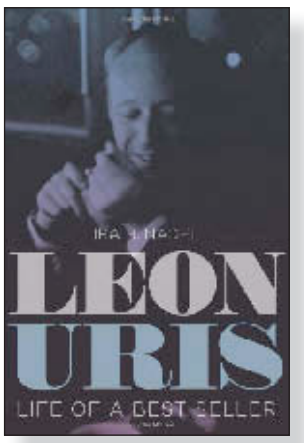
NEW YORK (Tablet)—Jews take pride in calling themselves "the people of the book," and while there's something a little vainglorious about the phrase—all peoples have books, don't they?—its appeal is easy to understand. For millennia, in the absence of land and power, Jews found a kind of virtual sovereignty in texts, and the history of Judaism from the Babylonian exile onward could be written as a history of books and writers—the Torah and the Prophets, the Mishnah and Gemara, Rashi and Maimonides, down to modern, secular authors such as Theodor Herzl, Sholem Aleichem and Primo Levi.

And then there is Leon Uris.

Uris, needless to say, was no Rashi; after reading *Leon Uris: Life of a Best Seller*, the new, distinctly unflattering biography by Ira B. Nadel (University of Texas Press, $27.95), one is tempted to say that he was not even Herman Wouk. But like it or not *Exodus*, Uris' 1958 novel, has earned its place in the history of the people of the book.

It might, in fact, be the worst-written book ever to do so.

Here, for instance, is how Uris introduces Kitty Fremont, the American gentile love interest of the Jewish hero Ari Ben Canaan: "She was even more beautiful than he remembered. They stared at each other silently for a long time. He studied her face and her eyes. She was a woman now, soft and compassionate in the way one gets only through terrible suffering."




Yet despite a style that Nadel describes as "melodramatic and mannered," full of "repetitious phrasing, unimaginative language, and clumsy syntax," "Exodus" became an enormous, worldwide best-seller. A thoroughly romanticized retelling of the Israeli independence struggle, the novel sold millions of copies and was turned into a movie that reached millions more.

Nadel credits it with an "incalculable" effect on the way American Jews, and Americans in general, thought about Israel and Jewish history.

Jews "were no longer victims but heroes," Nadel writes. "The sheer number of copies sold meant that many experienced Jewish history and heroism dramatically and romantically."

Such things are hard to measure, of course, and the turning point in American thinking about Israel is more often dated to the Six-Day War a decade later. But there is no question that *Exodus* mattered to American Jews; and it mattered still more powerfully to Soviet Jews.

Exactly how the first copy of the novel got into the Soviet Union is a matter of rumor and legend. One story has the Israeli consulate in Leningrad receiving copies in the diplomatic mailbag and handing them out in secret to Soviet Jews.

"*Exodus* soon became a kind of holy text among the Soviet Jewish refuseniks of the 1960s and 1970s, whose Communist education had left them totally ignorant of Jewish and Zionist history.

For them, Uris' bold, broad strokes, colored by fervent Jewish pride, were the perfect way to fill in the gap. Samizdat translators spent months turning the book into Russian, and then painstakingly typed out copies to pass hand to hand—the dedication of monks in a scriptorium lavished on an airport best-seller.

Nadel quotes the story of one Soviet Jew, Leonid Feldman, who recalled the danger and secrecy that surrounded "the book"—the title was never spoken aloud.

*continued on next page*

# After cancer, biblical scholar James Kugel considers religious belief

*By Sue Fishkoff*

PASADENA, Calif. (JTA)—When Jewish biblical scholar James Kugel was diagnosed with a particularly aggressive form of cancer in 2000, he didn't find religion.

The world-renowned academic and author of numerous books, including the acclaimed *How to Read the Bible*, already was a practicing Orthodox Jew.

Instead, Kugel used his own very sudden confrontation with mortality to explore the roots of religious belief in general.

The result, *In the Valley of the Shadow*, published this month by Free Press, is an examination of what happened to Kugel after his diagnosis and how it helped him understand why people believe what they do.

Now cancer-free, Kugel retired in 2003 after 20 years as the Harry M. Starr Professor of Classical and Modern Hebrew Literature at Harvard University. He lives with his wife in Jerusalem, and he serves as chair of the Institute for the History of the Jewish Bible at Bar-Ilan University in Ramat Gan.

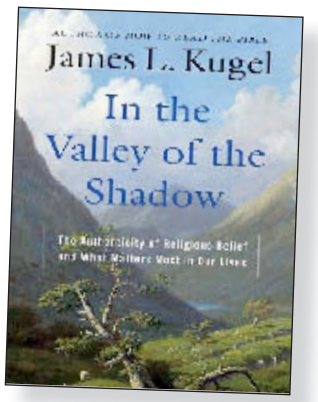
In his book, Kugel explains his theory of the "small self" versus the "big self." The small self, a concept that has existed throughout most of human history, posits the individual as a finite piece of the network of the universe. By contrast, the big self, a concept common among Western people today, refers to those who view the world through the prism of their own all-encompassing presence.

This radical difference in the ancient and modern conceptions of the individual's place in the world, Kugel writes, affects how we conceive of God: When we are in our small self, we are able to perceive the truth that is outside and greater than ourselves; but when we are "big," imagining ourselves as filling all of reality, the only place we can conceive of God's existence is within ourselves.

Kugel discussed these ideas with JTA during a recent visit to the United States.

**JTA:** This is a very different book for you, less academic than your previous books. Yet you still don't reveal much about yourself beyond what you experienced when you received your cancer diagnosis.

**JK:** My wife says I'm the only person capable of writing an autobiography that has no personal details. I don't like talking about myself and wouldn't have done it in this book, but it was the only way to get into this state of mind. Books about religion are endlessly abstract. They don't really touch reality. Cancer has a reality for people. It had a reality to me. This wasn't an academic exercise. It's about the things that matter the most to us: Life and death and who we are. There's nothing less academic than that.




**JTA:** What happened to you when the doctor said you had maybe four years to live?

**JK:** Suddenly the music stopped, the music of daily life that is always going in the background and catches you up. It just stopped, and was replaced by nothing at all. Just silence. I was one little person with a little time left to do everything one could possibly do.

After the chemotherapy, which was very hard for me, six months went by and the music came back. I got back to what it means to be a modern, Western self. It didn't happen all at once. A little bit, then a little bit more. Now it's practically going all the time. But I can still make it stop sometimes.

**JTA:** I found this a very sad book. You paint a tragic picture of human development, as we move from an ancient self that is open and able to access the divine, to a contemporary way of being that you describe as "hardened" and "big," unable or unwilling to conceive of anything beyond our all-important selves.

**JK:** I wouldn't characterize it as happy or sad. It's a tale of human development. But it is true we see the world differently nowadays. We have a certain way of fitting into the world that one would characterize as modern and Western, which is very different from the way people used to conceive of themselves fitting into the world even a few centuries ago in the West. It's different from the way lots of non-Western societies work even today.

It seems to me that something very basic that lies at the bottom of religious sensibility is something we're not in touch with very often. It's pretty elusive — namely, a state of mind. If we were completely divorced from that old state of mind, that old way of fitting into the world, then we would just have to make the best of it. But I think that state of mind is not all that remote from our daily experience. Still somewhere, in some part of our brain, we know that we are essentially pretty small in a big world that isn't our own creation no matter how much the way we live today seems to make it so. There have been moments of my life, and I think of everyone's life, when suddenly you see yourself differently, without the background music. Moments of fitting inside your own little space. That interested me. I'm not here to bemoan our modern state, but to try to understand it, particularly in connection with religion.

**JTA:** What's Jewish about this book?

**JK:** This is in some ways my least Jewish book.

**JTA**: You write that neuroscientists now posit that the human brain may be hard-wired for religious belief.

**JK:** This is definitely an avenue of research that's being avidly pursued, and it has been taken up by two rather opposite schools. The religious debunkers want to say religion got started because of a brain abnormality. People for more than a century have known about the connection between epileptic seizures and moments of religious enlightenment, or visions. According to some people, that's the whole story of all religion—some poor epileptic who has a seizure.

But just before the seizure, there's a moment called "the aura" by neurologists. That's a much less violent period. It can last a few minutes, or much longer. In that period, people often report they feel themselves in the presence of a larger being, or part of a larger being. They sometimes even report religious visions.

You can say this is a brain malfunction. But you might just as easily explain what's happening as a privileged moment, a point at which something in the brain opens up that for one reason or another is usually closed, and you see something that people normally don't see. We accept that idea when it comes to actual physical vision. We know that the spectrum that the human eye can capture is far less than the whole spectrum of light. There are sounds a dog can hear that we can't. So the pro-religion side of the argument might say, this is a privileged moment when a person is suddenly able to see.

**JTA:** You talk about the semi-permeability of the older, small self, and its ability to access what is "outside." You're not saying it's a human need that creates belief. As a believer, you seem to be saying that achieving that small sense of self allows one to access something already out there.

**JK:** That's true. But I would also say that both formulations are characteristic of two different senses of self. The issue isn't God's sovereignty over the whole world so much as God's sovereignty over the cubic centimeter of air that sits right at the tip of our noses. Our way of being is to fill the sky with ourselves. That's really what the music going is all about. We're "way up there," and we're "way over there." That wasn't true of earlier ways of thinking of the self.

Ultimately, we know they're right and we're wrong. We don't fill the sky. We don't fill the world. Our whole notion of ourselves is somewhat skewed, rather mythical. From that view of the self, the only way for a human being to account for the divine is to see it somehow as "part of me." That's the voice of liberal Judaism, of liberal Protestantism, that God is the force inside each of us. But that's a reflection of their sense of self. If they had what I'm calling a premodern sense of self, they would locate the divine outside themselves in that great "Outside" that is everything that they are not. ■

*Continued from previous page*

"He waited one night at eleven in a dark corner of a park. He was handed a heavy briefcase. 'Take a taxi and go home, but you must return with the manuscript to this spot by seven a.m. finished or not,' said the courier. 'No one must know what you've done.'" (It all sounds rather like a scene from a Leon Uris novel, in fact.)

What did the American and Russian readers of *Exodus* get from it?

First, there was the action-packed story of Ari Ben Canaan, a heroic Haganah commander who outwits the British to bring illegal Jewish immigrants into postwar Palestine. Ari has a lost love, Dafna—after whom he names a children's kibbutz, Gan Dafna—and a new love, Kitty, whose heart he wins with feats like escaping from a British prison.

At the same time, Uris introduces the history of the Holocaust through another character, Dov Landau, who survives the Warsaw Ghetto Uprising and Auschwitz to become an Israeli freedom fighter. Most important, however, was the way Uris turned these unimaginably tragic and complicated events into a clear-cut and inspiring tale of good against evil—a Middle Eastern Western. Before writing *Exodus*, Nadel shows, Uris had spent time as a screenwriter in Hollywood thanks to the success of his debut novel, the World War II saga *Battle Cry.*

Uris was not nearly as successful writing scripts as he was with books. The directors with whom he worked, including Otto Preminger and Alfred Hitchcock, complained of his inability to pare down his stories to the requirements of the screen or work collaboratively.

Uris' one unambiguous success as a screenwriter was *Gunfight at the O.K. Corral*, a retelling of the Wyatt Earp story, and he learned its lessons well.

"You can write Westerns in any part of the world," Uris remarked, and he did: *Mila-18* was a Warsaw Ghetto western, *Topaz*, a Cuban spy Western, *Trinity* an Irish Western.

Nadel shows how he adopted the genre's themes: "brotherhood, heroism, the sacrifice of women to a greater cause, male stoicism masking anger" and, of course, "heroes and antiheroes, strong men of virtue and weak men of anger."

If Uris never really mastered the screenplay, he did import many cinematic techniques into his novels. "Often, his novels seem storyboarded," Nadel writes, "as if the plot had been rendered in a series of sketches with a line or two under each drawing expressing the main action."

This helps to explain why his books were so easy to read, even though they were so terribly written—and why they were critic-proof. One of Nadel's section headings, "The Critics Are Again Unkind," says it all. Indeed, reviewers seemed to treat each new Uris book as a contest to come up with most imaginative insult. (About *QB VII*, Christopher Lehmann-Haupt wrote in *The New York Times*, "One can read it and simultaneously work out tables of actuarial statistics … or iron out the snags in Kant's 'Critique of Pure Reason.'")

Even David Ben-Gurion couched his praise of *Exodus* carefully: "As a literary work it isn't much. But as a piece of propaganda, it's the best thing ever written about Israel."

Menachem Begin was less pleased by the way *Exodus* transformed the Irgun into a fictional underground group called the Maccabees: He wanted full credit for his exploits.

American Jewish intellectuals frequently were appalled by the way Uris turned the Israelis into fantasies of toughness—what one critic called "Jewish Tarzans." To Robert Alter, *Exodus* was a clinical case study in "what Americans would like to think about Jews and what American Jewish intellectuals would like to think about themselves."

Yet as Nadel shows, this view doesn't get Uris quite right. It's true that Ari Ben Canaan was a wish-fulfillment figure, a cliched expression of Uris' lifelong admiration for tough, fighting Jews. But Uris' whole emotional and mental life seems to have been animated by cliches, and he took this particular one seriously enough to become a fighter himself, for good and bad.

The good came early on, when the 17-year-old Uris enlisted in the U.S. Marine Corps just after Pearl Harbor. He was eager to escape a thoroughly miserable childhood spent shuttling back and forth between his divorced, bitter parents.

His father, William Uris—formerly known as Wolf Yerushalmi—was the bane of his existence, as he explained in a late, autobiographical novel, "Mitla Pass." William came to the United States from Belarus by way of Palestine, but he did not find America a golden land. He drifted from job to job, had a half-hearted career as a Communist organizer, and married and divorced Leon's mother, Anna Blumberg.

His attitude toward his successful son was a mixture of narcissism and criticism. Freud would have had a field day with the story, told by William in all guilelessness, about how he autographed Leon's name in a fan's copy of one of his books.

Joining the Marines was a godsend to Leon—"the war came along at a time when I needed to go to war," he said—and he identified with the corps for the rest of his life. (His tombstone, in a military cemetery in Virginia, reads "American Marine/Jewish Writer.") Uris' experiences in the South Pacific, where he saw action on Guadalcanal and Tarawa, also gave him the subject matter for his first novel, *Battle Cry*.

From the very beginning, Nadel shows, Uris saw it as his mission to offer an unambiguously patriotic account of the war, in contrast to writer-veterans such as Norman Mailer and James Jones. Uris provided "patriotism not nihilism, heroism not cowardice."

The secret to Uris' success was that he applied this same uplifting formula to every conflict he treated, from the 1948 war (the Jews were good, the Arabs evil) to Northern Ireland (Catholics good, Protestants evil). To Jewish readers, Uris' message of Jewish toughness, repeated in book after book—even *Battle Cry* featured Capt. Max Shapiro, who dies heroically—was a welcome antidote to anti-Semitic stereotypes. And it was only because Uris genuinely believed in this cult of toughness that he could so earnestly create heroes like Ari Ben Canaan. Yet as Nadel shows in his account of Uris' private life, masculine toughness is generally a way of concealing insecurity and confusion.

After hearing about Uris' rages, bullying, grandiosity and infidelity, it's no surprise to learn that his first marriage ended in divorce. His second wife committed suicide just months after their wedding. His third wife, who was the same age as his grown children, also left him in the end.

By the book's close, when the aging Uris, no longer a best-seller, is seen bragging about getting beaten up by a prostitute (she apparently found him "too aggressive") and asking his (female) editor to "procure him some women," he seems a pathetic, ugly figure.

It might be fun, or even therapeutic, to read about Jewish Tarzans once in a while, but you wouldn't want to live with one—or be one. ■

*Reprinted from Tabletmag.com, a new read on Jewish life.*

# For Justin Bieber, Scooter and the Shema play a major presence

*By Edmon J. Rodman*

LOS ANGELES (JTA)—Is *Never Say Never*, the biographical documentary and concert film that recounts the rise of Justin Bieber, also a message film of "Hear O Israel?"

The film, which opened February 11 in wide release, has a genuine Jewish backstory due to the onscreen presence and production involvement of Bieber's Jewish manager, Scott Samuel "Scooter" Braun.

By all accounts Braun, who discovered Bieber on YouTube—a site where the teen phenom now has several songs with more than 100 million views—plays an important role in Bieber's life both on stage and off.

"On the road I take responsibility for him," Braun, 29, told JTA in a recent interview, relating that his Jewish background helps Bieber to maintain a sense of balance.

Off stage, Braun also is a presence—a kind of a Jewish road dad helping the 16-year-old Bieber face the challenges.

"The girls chase the car, they're in the lobby," Braun said. "They know where we're going before we know."

On stage, as reported by various sources, Braun, Bieber and some of the crew members say the Shema before beginning a concert.

"Originally Justin and the crew just did a prayer circle before the show that ended with Jesus Christ. I wasn't into that," said Braun, who grew up in Greenwich, Conn.

With another Jewish member of the crew, "we started saying the Shema. About the third time, Justin chimed in," Braun recalls. "He had memorized it. Now others say it with us, too.

"When your about to step out on stage with 10,000 girls screaming, it's good to have faith."

The fact that the Shema, a prayer that is said with "all your heart," has become part of Bieber's ritual in itself represents a change in heart.

In December 2009, *The New York Times* reported that upon meeting Braun, Pattie Mallette, Justin's mother, said, "God, I gave him to you. You could send me a Christian man. A Christian label."

"She's a protective mother," explained Braun when asked about his first encounter with Mallette. "If someone called you up in the middle of the night and wanted to talk to you about taking your child on the road, what would you do?"

The scene with the Shema is in the film because Bieber's mother wanted it there, said Braun. "Originally it was left out and she said that's not what we do," he said.

As noted by Rabbi Jason Miller of Michigan, who writes at blog.rabbijason.com, "Based on the number of concerts at which Justin Bieber performs, I'm guessing that he's actually said the most important statement of Jewish belief many more times in his life than the average 16-year-old Jewish youth."

On April 14, Bieber is scheduled to bring the Shema to Israel. "No matter what, we're going," Braun answered when asked about other performers like Elvis Costello who have canceled performances in Israel. "We're not that.

"Pattie and Justin are looking forward to visiting Bethlehem," he adds, "and my sister is in med school there."

The Bieber group will be there for the first night of Passover, and Braun plans on having a seder.

"Justin wants to be part of the seder," he said. Braun figures "Never Say Never" will do well in South Florida; his grandmother lives in Boca Raton. "Opening day, if you see a group of seniors in the theater in Boca," said Braun, "that's my grandmother with her 26 friends."

His grandmother, a survivor of Auschwitz, has watched his career, he says, and "I know she will be proud when she sees my name on the screen." ■

*Rekhes on Israel's Arab community, from page 1*

Rekhess's talk is an important step for our community."

In addition to his expertise in the Arab minority in Israel, Rekhess is one of Israel's leading experts of Jewish-Arab relations; Palestinian politics and Islamic resurgence in Israel; the West Bank and Gaza; and Jewish-Arab relations. Until his retirement in 2011, he served as a senior research fellow in the Moshe Dayan Center for Middle Eastern and African Studies, Tel Aviv University, and headed the Program on Jewish-Arab Cooperation in Israel, sponsored by the Konrad-Adenauer-Stiftung. He has held a variety of significant advisory posts, including senior consultant on Arab Minority Affairs to the Prime Minister's Office; senior consultant to the Abraham Fund for the Enhancement of Jewish-Arab Coexistence; and member of the board of Sikkuy, the Association for the Advancement of Equal Opportunities. A regular public lecturer and television commentator on Arab issues in Israel and the territories, he served as a strategic advisor to Ehud Barak during his election campaign and as an advisor to Science Minister Matan Vilna'i, chairman of the Ministerial Committee on the Arabs in Israel. He is the author and editor of numerous books and studies including, *The Arab Society in Israel: A Compendium* (2009), and *Arab Youth in Israel: Caught between Prospects and Risk* (2008).

"We are proud to sponsor a program on such an important topic," said David Shtulman, executive director of the Federation. "We know that Israel cannot achieve its goals of being Jewish and democratic if a fifth of its population struggles with equal opportunity. The Task Force has been instrumental in bringing this issue to the attention of the North American Jewish community, and we're proud to be their partner in bringing Professor Rekhess to our community." The Task Force is a coalition of North American Jewish organizations, foundations, private philanthropists, and international affiliates, committed to the welfare of Israel. It aims to generate awareness in the North American Jewish and Israeli communities to advance civic equality in Israel, where Israeli Jews and Arabs can contribute, participate and benefit as full citizens.

There is no charge to attend the program; reservations are appreciated. For more information or to RSVP, contact Eileen Freed at eileenfreed@jewishannarbor.org. For more information about the Task Force, visit http://www.iataskforce.org. ■

# Shari Kane, teacher, mentor, blues musician

*Sandor Slomovits, staff writer*

Shari Kane is one half of the highly popular blues duo of Madcat and Kane. She has also taught guitar for many years at Washtenaw Community College, Herb David's Guitar Studio, Eastern Michigan University, the YMCA, the Steiner School and privately at her home. She's married to musician Dave Steele, of the band, Big Dave and the Ultrasonics, and she and her husband also perform together.

**WJN: I** can't resist. So what's a nice Jewish girl like you doing singing the blues?

**KANE:** Who knows? I wish I had an answer for that. I don't know if it was my generation, growing up listening to the Allman Brothers, Eric Clapton, etc. On any record, I would play the blues track over and over. In high school I had a teacher who had a guitar club and he was really into this style that I play. I found out about a lot of people from him. People like Elizabeth Cotton and Taj Mahal. That got me to start looking at the records, to see that, oh, Statesboro Blues is not by the Allman Brothers. And who is Blind Willie McTell? There's something for me in really good blues that feels authentic. The b.s. is kind of removed. It isn't indulgent, it's kind of like brass tacks, and I'm drawn to that. I remember sitting in synagogue, I think it was on a Yom Kippur, and the rabbi was giving a sermon and he was saying that Jews are this small percentage of the population, yet they're this large percentage of the Phi Beta Kappa. He kept going and said the thing that perplexes him the most is that Jews are also such a large percentage of the cults. This was in the 1970s and there was much talk about Jim Jones and that kind of culture. I woke right up. I thought, this is getting interesting. He said it's because we haven't given these kids anything authentic in years. It used to be that people would be beating on their chests and weeping and crying on Yom Kippur and feeling so spiritual, but now people get dressed up, they come to synagogue, they visit and they go home and eat. And there was something there that hit me—that I was looking for something really authentic, something I could sink my teeth in.

**WJN:** Was there a lot of music in your home when you were growing up?

**KANE:** No, absolutely not. My father wanted to play guitar. I remember in my twenties teaching him a song. And he was great. He picked it right up. But my father was a dentist and the next day his fingers were killing him. He called me and said, "I can't even pick up my mirror and explorer." (Laughter) He never went on with it.

**WJN**: When did you start on guitar?

**KANE:** When I was five.

**WJN:** What brought that on?

**KANE:** The Beatles. "I Want to Hold Your Hand." My mother bought me the "45." I asked her for it. I had this little Victrola and I played it over and over. I wanted lessons, and she said no. So I went on a hunger strike.

WJN: You went on a hunger strike? (Laughter)

**KANE:** And she gave in. And the thing that kills me to this day, she bought me this guitar, I believe it was an adult sized guitar, and she enrolled me at the Civic Center in Southfield in an adult ed guitar class, much like what I ended up teaching years later. At the time it didn't seem strange to me that everybody there was, like, fifty.

I didn't love it because it was just going through like A, B, C, A, B, C, full of apples in a tree, and I wanted to play like the Beatles. And then Elvis Presley movies started coming out, and he'd always play a song and there'd be a C, F and a G chord, and I just started singing in front of the TV, and I put my fingers where he did. That's how I learned. (Laughter) By the time I was probably 11 or 12 I had a friend in school who was taking guitar lessons and he showed me a lot of stuff. Then I started working in a guitar store when I was in high school and the teachers would show me things. When I got to Ann Arbor and the U-M, I met musicians and kept going from there.

WJN: When did you and Madcat start playing together?

**KANE:** We'd been friends for a while, he used to come to some of my gigs and bring his harmonicas and play with me. Our first gig together was in 1990. We played at Top of the Park then. He called me last minute because a musician from Chicago who was supposed to play with him couldn't make it. So I came down and played a couple of songs with him at TOP. And then for the next three or four months he would invite me, he would kind of open himself with me. He and I would do five or six songs and then he would do the rest of his show. And it just grew from there. At some point I remember saying, "Well, what would it take to really do this?" And we just started working on it.

**WJN:** Talk about other musicians who have been influential. I know you've worked with Rory Block.

**KANE:** I wrote her a letter after the first time I saw her at the Ark in the early 1980s. I knew most of what she was playing. I'd already learned it. But she played with such… fortitude. I wrote her and asked if I could take a lesson. I wrote it to her record company, and she wrote me back, with her phone number, and said, "Sure." And I called her up and we set up a lesson. She lives outside of Albany,

New York, so I drove 11 hours to her house. I was really terrified. At the time she was just my idol. And we sat down in her back yard and the first thing she said was, "Your picking nails are too long." She told me that I needed to cut my fingernails in order to pick harder. She listened to me play and said that the problem with my playing, the reason that I didn't sound as forceful, was because I had nails. And she gave me a nail clipper, I cut my nails, and she went in to take a phone call. When she comes back she says, "Let's do this later. Let's go downtown. I want to do something." I go, "OK." She had to check on her car, which was being repaired. She and I, at the time, looked incredibly alike. She noticed that and she decided what she wanted to do—I was 21, 22, she's ten years older than me—she wanted to go through this little hamlet where she lived, a very small town, and tell everybody that I was her long-lost sister. (Laughter) That's what she wanted to do. So we're going into these little shops, and she's lying and then she's looking at me, and I'm saying, "Yeah, you know Aunt Ruth never even told me you existed." (Laughter) That's how our friendship kind of started. She just loved it. I was terrified. She never gave me a guitar lesson.

She lost her son when I was pregnant with mine and that time really bonded us. Up till then, I didn't really think of her as a friend. I thought maybe one of these days I'll get that guitar lesson. That's really all I thought about. But at that time I started seeing her as a friend. She was a really big influence on me, but not musically, as I thought it was going to be. Her music was influential, and I certainly found out about a lot of musicians through her, and I met a lot of musicians through her, who were a big influence on me. When I started performing with Madcat and we started playing at festivals, I was like a sponge. I had a baby and I was raising him by myself, and so when I would get away for a weekend, I was like a kid in a candy store. Because I had already been teaching guitar for a long time, I was used to looking at a guitar neck, so if I saw somebody playing, they didn't have to speak to me, I could get what they were doing.

**WJN:** You've gone on to tour nationally and even internationally and you're also still teaching.

**KANE:** In some ways, I've become the teacher for teenage girls. I get a lot of girls when they are 12 or 13 and I have them until they go off to college, and sometimes even after that. That has been just amazing. I don't have a daughter. It's been an amazing experience to get close to all these girls, and see them grow up and feel better about themselves, and avoid some of the pitfalls of, you know, getting their guitar mixed up with falling in love with their guitar teacher. I've seen these poor girls come in to guitar studios, having changed their clothes four times, thinking that this guy is going to fall in love with them.

I've loved being a parent to a son, it was wonderful and it was very easy. But, it's been nice to have a chance with these girls, to talk with them, like, maybe protect yourself a little, maybe next time don't go so fast. To try to help them stay away from drugs. It's been a great experience for me.

Sometimes I think about what I do, and when I look at the list of places where I've played, I think, "Wow, I did that." But I don't really remember that. I remember all the girls. And not just the girls, the guys too. I remember all the people I've taught, watching them develop and get confident.■

*Madcat and Kane and their band, Maxwell Street, will be at the Ark on Sunday, March 27, at 7:30 p.m.*

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# Purim menu with the luck of the Irish

*By Linda Morel*

NEW YORK (JTA) — Every time there's a Jewish leap year, as is the case in 2011, Purim falls during the same week as St. Patrick's Day. While St. Patrick's Day is always on March 17, Purim this year begins at sundown just two days later, on March 19.

Far from the Emerald Isle, the Purim story is set in ancient Persia and bubbles with intrigue. Mordecai, a distinguished member of the Jewish community who suspected foul play within the king's palace, maneuvered his niece Esther into the position of queen.

Learning that the king's vizier, Haman, planned to annihilate the Jews, Queen Esther revealed her religion to her husband and prevailed upon him to save her people. Fortunately he was sympathetic to her plea. Once Haman was defeated, Mordecai and Queen Esther led a jubilant party celebrating Jewish survival.

Since then it has become customary for Jews everywhere to raise a glass on Purim, a holiday that encourages revelry. The Jews of Ireland are no exception. Small in number, they are a cohesive community with a proud history.

Among famed Irish Jews is Robert Briscoe, who in 1956 not only became the first Jewish mayor of Dublin but also led the annual St. Patrick's Day Parade down Fifth Avenue in New York City.

Briscoe, however, was not the first Jewish mayor in Ireland: William Annyas was elected mayor of Youghal, County Cork, in 1555.

Although the Jewish presence in Ireland stretches back nearly 1,000 years, today's Jewish community has its origins predominantly from the 1880s, when immigrants from Lithuania, fleeing pogroms and Russian oppression, sought refuge in Dublin and Cork.

As a limited population in an overwhelmingly Catholic country, Jews have not experienced much persecution in Ireland. Comfortably middle class, Irish Jews have been city folk, mostly businesspeople, professionals and merchants. Many are third- and fourth-generation Irish born.

The Jewish population in Ireland reached a peak of nearly 6,000 during the 1940s, but by the end of that decade, young Jews assimilated and there was a good deal of intermarriage. The founding of the State of Israel in 1948 prompted an exodus from Ireland. Today there are more Irish Jews living in Israel than in Ireland.

With so few Jews in Ireland, young people migrate in search of Jewish life elsewhere. Some parents encourage their children to emigrate to England, Israel or America, so they can meet and marry other Jews.

*Shalom Ireland*, a one-hour documentary about the Emerald Isle's colorful Jewish community, is available on DVD through Share Productions at (650) 738-9495 or online at Valerie@shalomireland.com.

In the film, one man explains that Jews often acquire the "best" qualities of the wider community where they live. While American Jews tend to be boastful and English Jews may be pompous, he says, Irish Jews are the friendliest Jews in the world, but they drink more than other Jews.

A unique way to celebrate Purim on this Jewish leap year would be to host a brunch and serve typical Irish fare, followed by a viewing of *Shalom Ireland*.

With the Jewish population dwindling, the dead in Ireland's Jewish cemeteries far exceeds living Jews, who today number fewer than 1,000. However, for those with a spirit of adventure who would like to live someplace where your presence would be greatly appreciated, consider moving to Ireland — the Jewish community will welcome you with the joy of Mordecai that first Purim.

The following is an Irish Purim brunch menu (recipes developed by Linda Morel):

Irish Soda Bread with Clabber (Buttermilk)
Irish Smoked Salmon*
with a Dollop of Horseradish Cream
Roasted Tomato Wedges
Fried Potatoes
Fried Eggs
Oatmeal Raisin Scones with Clabber
(Buttermilk), served with marmalade
Irish Coffee

***Note:** When purchased in the United States, Irish smoked salmon is probably not prepared from fish caught in Irish waters. The term refers to the method used to cure the salmon. Irish smoked salmon has a drier texture and is smoked longer than Gaspe and Scotch salmon, which are more popular in America. Because of its deep smoky flavor, Irish smoked salmon may not appeal to some if served on a bagel with cream cheese, but it's a great appetizer presented with capers and chopped dill.

## Irish Soda Bread with Clabber (Buttermilk)

(Dairy)

Parchment paper
2 pounds all-purpose flour (small size bag), plus extra for dusting
1 teaspoon salt
1 teaspoon baking soda
2 tablespoons dark brown sugar
1/3 cup sharp cheddar cheese, grated
2 1/2 cups buttermilk (or 2 1/2 cups milk mixed with 1 1/4 teaspoons freshly squeezed lemon juice)

1. Preheat oven to 375°. Line a baking sheet with parchment paper. If using milk instead of clabber (buttermilk), mix milk with lemon juice.

2. In the bowl of a stand mixer, place 2 pounds flour, salt, baking soda, and brown sugar. Using the dough hook, stir to combine.

3. Add the cheddar cheese to the flour mixture. While mixing, gradually pour in buttermilk or milk mixture, until dough clumps together. (You may not need all of the milk.)

4. Dust your kitchen counter with flour. Remove dough from the bowl, shape into a ball, and roll in the flour on the counter. Dough will be coarse. Shape dough into a round loaf and flatten slightly. Dough will display cracks. Place dough on the parchment paper.

5. Bake for 30-40 minutes, or until golden brown and cake tester inserted in the center comes clean. Cool to warm. Slice and serve.
*Yield: 1 (7-inch) loaf, about 14 slices*

## Horseradish Cream (to accompany Irish Smoked Salmon or any variety you desire)

(Dairy)

1 cup reduced fat sour cream
1 teaspoon (or more for stronger flavor) prepared horseradish (from a jar)
1 teaspoon fresh dill, minced

Place ingredients in a medium sized bowl and stir with a spoon until well blended. Serve immediately or cover and refrigerate until serving, preferably in an attractive bowl. Sprinkle dill on top.
*Yield: 1 cup*

## Roasted Tomato Wedges

(Pareve)

No-stick vegetable spray
4 medium-sized tomatoes
Vegetable oil for drizzling
Kosher salt to taste
Black pepper, preferably freshly ground

1. Preheat oven to 350°. Coat a shallow baking pan with no-stick spray.

2. Cut each tomato into 8 wedges, 32 pieces in all. Place wedges on prepared pan. Drizzle with oil and sprinkle with salt and pepper.

3. Roast for 30 minutes, or until wedges soften and pucker. Place on a platter and serve immediately.
*Yield: 8 servings*

## Crunchy Fried Potatoes

(Pareve)

4 large potatoes
Several paper towels
3 or 4 tablespoons vegetable oil, or more, if needed
Kosher salt to taste

1. Peel potatoes and rinse under cold water. Pat dry with paper towels. With a sharp knife, cut potatoes into thin slices, about 1/8-inch thick.

2. In a large skillet, briefly heat 3 tablespoons oil on a medium flame. With a spatula, carefully move potatoes into the oil. Make sure they don't overlap. Sprinkle with salt. Fry for several minutes until potato slices begin to brown. Flip slices to the other side and sprinkle again with salt. Add more oil, if needed.

3. Continue frying and turning slices until they are brown and quite crisp, about 15-20 minutes. Move to 2 layers of paper towels to drain and serve immediately.
*Yield: 8 servings*

## Oatmeal Raisin Scones with Clabber (Buttermilk)

(Dairy)

1/3 cup raisins
1/2 cup clabber (buttermilk) or 1/2 cup milk mixed with 1/2 teaspoon lemon juice
7 tablespoons unsalted butter
1 1/2 cups flour, plus 4 tablespoons
1/2 cup quick 1-minute oats (uncooked)
4 teaspoons baking powder
1/2 teaspoon salt
2 tablespoons sugar, plus 1 tablespoon
1/4 teaspoon vanilla
2 eggs, beaten
Marmalade, optional accompaniment
2 sheets of parchment paper
2 cookie sheets
2 1/2-inch round cookie cutter

1. While assembling ingredients, soak the raisins in 1/3 cup water. If using milk instead of clabber (buttermilk), mix milk with lemon juice. Cut butter into pea-sized pieces. Place parchment paper on cookie sheets. Preheat oven to 400°.

2. In a large mixing bowl, place 1 1/2 cups flour, oats, baking powder, salt, and 2 tablespoons sugar and blend with electric beaters to combine. Add the butter and vanilla and beat on a low speed until mixture is crumbly.

3. Add the eggs and slowly pour in the buttermilk or milk mixture, beating until dough turns soft and sticky. Strain the raisins and blend into dough on low speed.

4. Sprinkle 4 tablespoons flour on your kitchen counter. Knead the dough briefly while in the bowl. Place the dough on the floured counter. With your hands, flatten dough to 1/4-inch thick. Using the cookie cutter, dipping its edge into flour before each cutting, punch out circles of dough and place them on prepared cookie sheets. Gather up the dough remaining between circles and flatten again. Cut out scones until there's no dough left. Sprinkle the remaining tablespoon of sugar over each scone.

5. Bake for 15 minutes, switching the upper cookie sheet with the lower one after 8 minutes. Remove from oven when scones are golden brown and a toothpick inserted in the center comes clean. Serve warm or at room temperature, with marmalade, if using.
*Yield: 24 scones*

# Calendar

## March 2011

### *Tuesday 1*

**"Toward a Meaningful Life: A Soul-Searching Journey for Every Jew:" Jewish Learning Institute.** The objective of this course is to teach new life skills based on traditional Torah thought and to empower individuals of all backgrounds to transform the way they view daily life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

**SPICE of LIFE: JCC Seniors**. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

**Spirituality Book Club: TBE**. Cantor Annie Rose leads an evening exploration of *My Grandfather's Blessing* by Rachel Naomi Remen. 7:30–9 p.m.

**Weekly Torah Portion—for Women: Chabad.** Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

### *Wednesday 2*

**Lunch and Laugh: BIC**. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

**Board Meeting: TBE**. 7:30 p.m.

**The Jewish Life Cycle: BIC**. An introduction, led by Rabbi Blumenthal. 7:45 p.m.

### *Thursday 3*

**Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad.** 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors**. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Spirituality Book Club: TBE.** Cantor Annie Rose leads afternoon exploration of *My Grandfather's Blessing* by Rachel Naomi Remen. Noon–1:30 p.m.

**Birthdays and Presentation: JCC-Seniors.** Celebration for all with March birthdays. Family and friends invited for lunch and birthday cake at 12:30 p.m. Following celebration, Tish Lehman will speak about Jewish dollmakers at 1 p.m.

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

### *Friday 4*

**Weekly Yiddish Reading Group: JCC Seniors.** Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

**Shabbat Services for Young Families: TBE.** Tot Shabbat at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:30 p.m. Sukkat Shalom and Shira at 6:30 p.m. Popsicle Oneg follows.

**Family Service: TBE**. With third grade students, Youth Choir and MSSC. 7:30 p.m.

**Friday evening services**: *See listing at end of calendar*

### *Saturday 5*

**Sixth Grade Morning Program: BIC BIRS.** 9:30 p.m.

**Shabbat Service: TBE.** 10 a.m. in the chapel.

**Mystical Insights to the Torah–for Women: Chabad.** Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

**TNT Chopped: TBE**. Second annual team cooking competition for Twenties and Thirties, patterned after shows like Iron Chef, Hell's Kitchen and Top Chef. $5 per person. 6 p.m.

**Laws of Shabbat–Jewish Ethics: Chabad**. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

**Shabbat services**: *See listing at the end of calendar.*

### *Sunday 6*

**Reading Hebrew through the Prayer Book–for Women: Chabad.** An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

**6th Grade Bar/Bat Mitzvah Family Series: BIC**. Yad Project. 9:30 a.m.

**Tanya–Jewish Mysticism: Chabad.** Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

**Presentation: BIC**. "Archaeology of the Temple Mount," presented by Jack Love. Part one of three-part series. 8 p.m.

**Jewish Concepts–for Women: Chabad**. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

### *Monday 7*

**English as a Second Language Daily Classes: JFS.** Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

**School's Out Day: JCC**. Full day program for AAPS and other students. For JCC members only in grades K–5. Middle school students may also participate as helpers for a reduced fee. $36 for care from 8 a.m.–4 p.m.. $32 for additional siblings and $10 for Extended Care from 4–6 p.m. For information, contact Deborah Huerta at deborahhuerta@jccfed.org or phone 971-0990.

**Rosh Chodesh Adar: Women of the Wall.** Lisa Bernstein, in solidarity with the organization Women of the Wall (womenofthewall.org.il), is organizer of this community, egalitarian service. RSVP to lisapbernstein@comcast.net. 9:30 a.m. at the JCC.

**Torah Trop: TBE.** Ongoing weekly group with Cantor Annie Rose. Noon.

**Women's Torah Study: TBE.** Study of *Vayikra,* led by Cantor Annie Rose. 7–8:30 p.m.

**Presentation: BIC**. "Birotam Yachad Techelet Mordecai: The Jews of Shushan Were Happy When They Saw Mordecai Wearing Royal Blue," presented by Rabbi Dobrusin. 8 p.m.

### *Tuesday 8*

**"Toward a Meaningful Life: A Soul-Searching Journey for Every Jew:" Jewish Learning Institute.** The objective of this course is to teach new life skills based on traditional Torah thought and to empower individuals of all backgrounds to transform the way they view daily life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

**Weekly Torah Portion—for Women: Chabad.** Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

### *Wednesday 9*

**Lunch and Laugh: BIC**. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

**Jewish Studies Discussion and Support Group: BIC Women's League**. 4:30 p.m.

**Men's Torah Study: TBE.** Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30 p.m.

**The Jewish Life Cycle: BIC**. An introduction with Rabbi Blumenthal. 7:45 p.m.

### *Thursday 10*

**Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad.** 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors**. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Film: JCC Seniors.** A nurse from Care Response will monitor blood pressures at 12:30 p.m., followed at 1 p.m. by a film about Klezmer music called *A Tickle of the Heart.*

**Bowling Night: EMU Hillel.** Monthly bowling night. $5 covers two games, shoe rental, pizza and soda. Bel-Mark Lanes, 3530 Jackson Road. 7 p.m.

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

### *Friday 11*

**School's Out Day: JCC.** Full day program for AAPS and other students. For JCC members only in grades K–5. Middle school students may also participate as helpers for a reduced fee. $36 for care from 8 a.m.–4 p.m.. $32 for additional siblings and $10 for Extended Care from 4–6 p.m. For information, contact Deborah Huerta at deborahhuerta@jccfed.org or phone 971-0990.

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**Shabbat Services for Young Families: TBE**. Tot Shabbat at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:30 p.m. Sukkat Shalom and Shira at 6:30 p.m. Popsicle Oneg follows.

**Shabbat Service: TBE.** Congregational Service and Middle School Service. 7:30 p.m

**Friday evening services**: *See listing at end of calendar*

### *Saturday 12*

**Shabbat Services: BIC.** Shabbat Limmud with Rabbi Dobrusin at 9 a.m. New Mini Minyan for K–2nd graders at 11 a.m. Kehillat Shabbat for 3rd–5th graders at 11 a.m.

**Tot Shabbat: BIC.** For preschoolers and their families. 11:15 a.m.

**Kol Halev Cabaret: TBE.** An evening of music from Broadway to opera to love songs. Casual dinner served. Donation at the door. 6 p.m.

**21st Annual Belin Lecture: Frankel Center for Judaic Studies**. Annual lecture in American Jewish Public Affairs. Deborah Lipstadt, Dorot Professor of Modern Jewish History and Holocaust Studies, Tam Institute for Jewish Studies and Department of Religion at Emory University, will present "Playing the Blame Game: American Jews Look Back at the Holocaust." UM Palmer Commons, Forum Hall, 100 Washtenaw Avenue. 7 p.m.

**Mystical Insights to the Torah–for Women: Chabad.** Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

**Laws of Shabbat–Jewish Ethics: Chabad.** Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

**Shabbat services**: *See listing at the end of calendar.*

### *Sunday 13*

**Reading Hebrew through the Prayer Book–for Women: Chabad.** An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

**Party Planning Showcase: Temple Beth El.** Gallery of experts will present tips, demonstrations and ideas for having a party to remember. Foods to sample and prizes to win. In the Temple's Handleman Hall, 7400 Telegraph Road, Bloomfield Hills. For information, call Sisterhood resource line at 248-865-0633. 9:30 a.m.–3 p.m.

**Beth Israel Café: BIC Women's League**. 9:30 a.m.

**The Amazing Race: BIC.** For students in 3rd–12th grades.

**Tanya–Jewish Mysticism: Chabad.** Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

**Camp Raanana Registration Event: JCC.** Annual event with information, early bird discount, free pizza lunch, plus fun activities for new and returning campers. For information, contact Deborah Huerta at deborahhuerta@jccfed.org or phone 971-0990. 12:30–2 p.m.

**Purim Ice Skating: Ken Pardes**. For information, contact ken.annarbor@gmail.com. 2–4 p.m.

**Sisterhood Lilith Salon: TBE**. 7:45 p.m.

**Jewish Concepts–for Women: Chabad**. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

### *Monday 14*

**Torah Trop: TBE.** Ongoing weekly group with Cantor Annie Rose. Noon.

**Author Lecture Series: EMU Hillel**. Sharon Pomeranz featured in third session of series "Three Jewish Voices." Details available on website.

**Talmud Study: BIC**. With Rabbi Dobrusin. 8 p.m.

### *Tuesday 15*

**"Toward a Meaningful Life: A Soul-Searching Journey for Every Jew:" Jewish Learning Institute.** The objective of this course is to teach new life skills based on traditional Torah thought and to empower individuals of all backgrounds to transform the way they view daily life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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**Movie Tuesday: TBE**. This month's movie is the film *The Chosen,* based on a novel by Chaim Potok. 1–3 p.m.

**Yidish Tish** (Yiddish Conversational Group). All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

**Weekly Torah Portion—for Women: Chabad**. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

## Wednesday 16

**Lunch and Laugh: BIC.** Bring a dairy lunch. Snacks and beverages will be provided. Noon.

**Baking Discussion Group: BIC Women's League.** 4:30 p.m.

## Thursday 17

**Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad.** 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Presentation: JCC-Seniors:** "The Love, Lure and Lore of Clotheslines." Do you love hanging wash in the fresh air? Do you have fond memories of laundry blowing in the breezes? Anne Lawrence will share her collection of clothesline memorabilia, in all its forms, and would love to hear your stories too. 1 p.m.

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 18

**Weekly Yiddish Reading Group: JCC Seniors.** Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

**Shabbat Services for Young Families: TBE**. Tot Shabbat at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:30 p.m. Sukkat Shalom and Shira at 6:30 p.m. Popsicle Oneg follows.

**Shabbat Dinner: TBE**. Once monthly adult dinner held before services. $10/adult; $5/children ages 12 and under. Reserve at www.templebethemeth.org or phone 665-4744. 6 p.m.

**Shabbat Dinner and Services: EMU Hillel.** At Hillel House, 965 Washtenaw in Ypsilanti. 6 p.m.

**Shabbat Service: TBE.** With Kol Halev. 7:30 p.m.

**Friday evening services**: *See listing at end of calendar*

## Saturday 19

**Torah Study: TBE.** Monthly session led by Rabbi David Aaron, professor of Bible at Hebrew Union College-Jewish Institute of Religion in Cincinnati and visiting scholar with the University of Michigan's Frankel Center. 8:50 a.m. in the chapel.

**Mystical Insights to the Torah–for Women: Chabad.** Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

**Laws of Shabbat–Jewish Ethics: Chabad.** Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

**Adult Western Purim Party Y'all: TBE.** Costume party. $20/person. Tickets at door or through website. 8 p.m.

**Purim Masquerade Ball: EMU Hillel.** Semi-formal Ball at The Blind Pig, 208 South 1st Street in Ann Arbor. Featuring live performance by the rock group, The Oygasms. $10/door or $5/advance ticket. 8 p.m.

**Purim Celebration: BIC**. The Reb Sullivan Show with the Whole Megilla, featuring Beth Israel's Beatles Tribute Band, The Bagels. 8:15 p.m.

**Grand Gala Purim Celebration: Chabad.** Dress in costume for a big party with Megillah reading, gragars, Purim Shpiel, dancing, singing and hamantashen to eat. Raffles and door prizes too. 8:30 p.m.

**Shabbat services**: *See listing at the end of calendar.*

## Sunday 20

**Morning Purim Services: Chabad.** Services with Megillah reading. 9 a.m.

**Reading Hebrew through the Prayer Book–for Women: Chabad.** An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

**Community Purim Celebration: JCS.** Games, crafts, music, Purim Shpiel and costume parade. Pizza and hamantashen available for purchase. At the JCC in the gym and Newman Lounge. 10 a.m.–Noon.

**Purim World: BIC.** Featuring Kid's Megillah Reading, Purim Shpiel and Parody Songs at 9:30 a.m., followed by Purim Carnival from 11 a.m–1 p.m. and a Pizza Bagel Lunch from noon–1 p.m.

**Tanya–Jewish Mysticism: Chabad.** Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

**Megillah Reading and Purim Carnival: TBE**. Megillah reading followed by carnival. Pizza and snacks available for purchase. Game tickets are 4/$1. Separate area for tots. 5 p.m.

**Traditional Megillah Reading: BIC.** 1:15 p.m.

**Presentation: BIC.** "Archaeology of the Temple Mount," presented by Jack Love. Part two of three-part series. 8 p.m.

**Jewish Concepts–for Women: Chabad**. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

## Monday 21

**Tot Story Hour: TBE.** TBE Librarian Wendy Holden will share a story with tots in the Temple Library. 10 a.m.

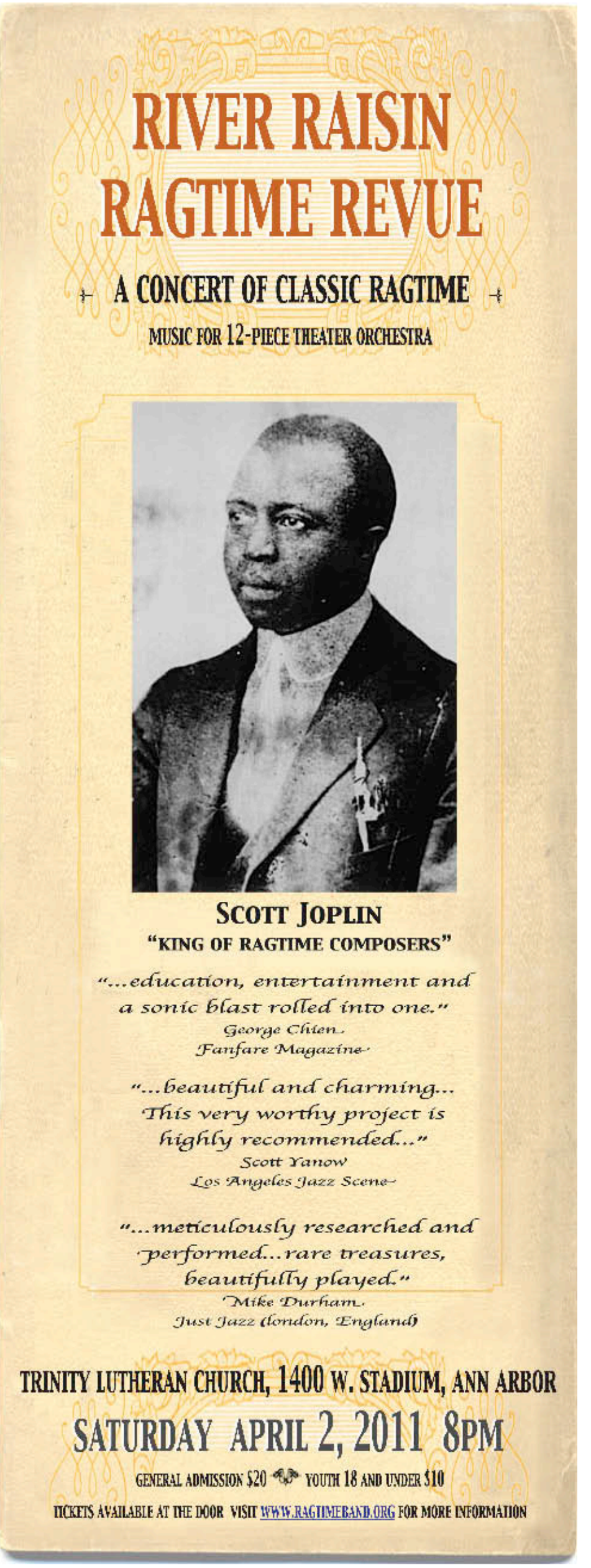
**Torah Trop: TBE.** Ongoing weekly group with Cantor Annie Rose. Noon.

**Women's Torah Study: TBE.** Women's Torah group, led by Cantor Annie Rose, will study *Sh'mini.* 7–8:30 p.m.

## Tuesday 22

**"Toward a Meaningful Life: A Soul-Searching Journey for Every Jew:" Jewish Learning Institute.** The objective of this course is to teach new life skills based on traditional Torah thought and to empower individuals of all backgrounds to transform the way they view daily life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects



RIVER RAISIN
RAGTIME REVUE
A CONCERT OF CLASSIC RAGTIME
MUSIC FOR 12-PIECE THEATER ORCHESTRA
SCOTT JOPLIN
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"...education, entertainment and a sonic blast rolled into one."
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Fanfare Magazine
"...beautiful and charming... This very worthy project is highly recommended..."
Scott Yanow
Los Angeles Jazz Scene
"...meticulously researched and performed...rare treasures, beautifully played."
Mike Durham
Just Jazz (London, England)
TRINITY LUTHERAN CHURCH, 1400 W. STADIUM, ANN ARBOR
SATURDAY APRIL 2, 2011 8PM
GENERAL ADMISSION $20 YOUTH 18 AND UNDER $10
TICKETS AVAILABLE AT THE DOOR VISIT WWW.RAGTIMEBAND.ORG FOR MORE INFORMATION

and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

**Weekly Torah Portion—for Women: Chabad**. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

**Celebration of opening of Bert's Study Lounge and Bert's 100th birthday: University to Michigan.** Bert Askwith, a generous donor to the U-M has made a gift to create a high tech study lounge at the Shapiro Undergraduate Library. U-M President Mary Sue Coleman will make brief remarks, and members of the U-M Marching Band will perform. Light refreshments will be served following the program. This event is free and open to the public. 1 p.m. at first floor, Shapiro Undergraduate Library, U-M.

## *Wednesday 23*

**Lunch and Laugh: BIC.** Bring a dairy lunch. Snacks and beverages will be provided. Noon.

**Men's Torah Study: TBE.** Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30 p.m

## *Thursday 24*

**SPICE of LIFE: JCC Seniors**. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad**. 9 a.m. at the JCC.

**Presentation: JCC Seniors**. A local pharmacist will discuss various issues relating to medications: dosages, side effects, and disposal. Bring questions. 1p.m.

**Talmud Study Group–Jewish Civil Law: Chabad**. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## *Friday 25*

**Weekly Yiddish Reading Group: JCC Seniors.** Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

**Friday Night Lights: BIC.** Kabbalat Shabbat Service followed by family friendly dairy Shabbat Dinner. 6 p.m.

**Shabbat Services for Young Families: TBE**. Tot Shabbat at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:30 p.m. Sukkat Shalom and Shira at 6:30 p.m. Popsicle Oneg follows.

**Friday evening services**: *See listing at end of calendar*

## *Saturday 26*

**Shabbat Limmud: BIC.** With Rabbi Dobrusin. 9 a.m.

**Henry Gershowitz Memorial Shabbat: BIC.** 9:30 a.m.

**Tot Shabbat: BIC.** For preschoolers and their families. 11:15 a.m.

**Discussion: BIC.** Beth Israel Reads Discussion. 12:45 p.m.

**Mystical Insights to the Torah–for Women: Chabad**. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

**Laws of Shabbat–Jewish Ethics: Chabad.** Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

**Shabbat services**: *See listing at the end of calendar.*

## *Sunday 27*

**Reading Hebrew through the Prayer Book–for Women: Chabad**. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

**Tanya–Jewish Mysticism: Chabad**. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

**Camp Tavor Info Session**. To register, contact ken.annarbor@gmail.com. Noon–2 p.m.

**Tikkun Olam: Ken Pardes**. For information, contact ken.annarbor@gmail.com.

**Bowl-a-Rama: BIC Women's League.** Colonial Lanes Bowling Center. 2 p.m.

**Passover Sale: TBE.** Seder plates, matzoh plates and covers, haggadot, cards, cookbooks and kitchen items, paper goods, Elijah and Miriam cups, and great toys for kids of all ages. Sponsored by TBE Sisterhood. 3 p.m.

**25th Anniversary Gala and Auction: JCC**. Focusing on the 25th anniversary of the JCC and honoring Executive Director, Leslie Bash on her retirement. Includes dinner, raffles and live and silent auctions. $50/person. For information on becoming a sponsor, visit jccannarbor.org. For information about event, contact Rachael Shifrin at rachaelshifrin@jccfed.org or Rebekah Gamble at rebekahgamble@jccfed.org or phone 971-0990. 6 p.m.

**Kids' Night Out: JCC.** Held in conjunction with the JCC Gala and Auction. Featuring games, crafts, dinner and a movie. Open to JCC members and non-members in grades K–5. $20/members; $25/non-members. $2 discount for additional siblings. For information, contact Deborah Huerta at deborahhuerta@jccfed.org or phone 971-0990. 6 p.m.

**Presentation: BIC.** "Archaeology of the Temple Mount," presented by Jack Love. Part three of three-part series. 8 p.m.

**Jewish Concepts–for Women: Chabad.** Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

## *Monday 28*

**English as a Second Language Daily Classes: JFS.** Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

**Torah Trop: TBE.** Ongoing weekly group with Cantor Annie Rose. Noon.

**Talmud Study: BIC.** With Rabbi Dobrusin. 8 p.m.

**March gathering Jewish Women's Circle.** Meeting topic will be "Beauty Myths Answered." For more information, check the Facebook group titled Jewish Women's Circle of Washtenaw County or contact Esther Goldstein: 995-3276 or esther@jewmich.com. All are welcome at this informal meeting of Jewish women.

## *Tuesday 29*

**"Toward a Meaningful Life: A Soul-Searching Journey for Every Jew:" Jewish Learning Institute.** The objective of this course is to teach new life skills based on traditional Torah thought and to empower individuals of all backgrounds to transform the way they view daily life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 ses-

sions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. *Every Tuesday*.

**Yidish Tish (Yiddish Conversational Group**). All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

**Weekly Torah Portion—for Women: Chabad.** Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

## Wednesday 30

**Busy Women's Lunch: TBE Sisterhood.** Meet for lunch at Zamaan Café. 11:45 a.m.

## Thursday 31

**Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad**. 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors**. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Presentation: JCC Seniors.** Local artist and owner of FLY Art Center, Ruth Marks, will bring an art class to the JCC. No artistic talent necessary. 1 p.m.

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday, April 1

**"Photographing the Jewish Nation: Pictures from S. An-sky's Ethnographic Expedition:" U-M Frankel Center.** Eugene Avrutin and Julie Subrin of the University of Illinois will discuss a series of remarkable photographs of Jewish life and culture taken during An-sky's expeditions on the eve of WWI. 202 South Thayer Street, Room 2022. 12:30 p.m.

### Weekly Friday night Shabbat services

**Shabbat Service: AAOM**. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

**Shabbat Service: BIC.** 6 p.m.

**Shabbat Service: TBE.** Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

**Shabbat Service: Ann Arbor Reconstructionist Havurah.** 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

**Shabbat Service: Chabad.** Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

### Weekly Shabbat services

**Shabbat Services: AAOM.** Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

**Shabbat Services: BIC**. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

**Shabbat Services: AA Reconstructionist Havurah**. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

**Shabbat Services: Chabad**. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

**Shabbat Services: Pardes Hannah.** Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

**Shabbat Services: TBE.** Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

**Home Hospitality for Shabbat and Holiday Meals: AAOM.** Call 662-5805 in advance.

**Home Hospitality and Meals: Chabad.** Every Shabbat and Holiday. Call 995-3276 in advance.

### Phone numbers and addresses of frequently listed organizations:

**Ann Arbor Orthodox Minyan (AAOM)**
1429 Hill Street 994-5822

**Ann Arbor Reconstructionist Havurah (AARH)**
P.O. Box 7451, Ann Arbor 913-9705

**Beth Israel Congregation (BIC)**
2000 Washtenaw Ave. 665-9897

**Chabad House**
715 Hill Street 995-3276

**EMU Hillel**
965 Washtenaw Ave., Ypsilanti 482-0456

**Jewish Community Center (JCC)**
2935 Birch Hollow Drive 971-0990

**Jewish Cultural Society (JCS)**
2935 Birch Hollow Drive 975-9872

**Jewish Family Services (JFS)**
2245 South State Street 769-0209

**Jewish Federation**
2939 Birch Hollow Drive 677-0100

**Pardes Hannah**
2010 Washtenaw Ave. 761-5324

**Temple Beth Emeth (TBE)**
2309 Packard Road 665-4744

**UM Hillel**
1429 Hill Street 769-0500

### Shabbat Candlelighting

| | |
|---|---|
| **March 4** | **6:10 p.m.** |
| **March 11** | **6:18 p.m.** |
| **March 18** | **7:26 p.m.** |
| **March 25** | **7:34 p.m.** |

Celebrating 25 Years
YOU ARE INVITED to the
JCC 25th ANNIVERSARY
JCC Gala and Auction
Honoring LESLIE BASH
on her retirement as Executive Director.
Sunday, March 27th, 2011
6:00 p.m. at the JCC
Dinner • Wine • Desserts
• Live & Silent Auctions •
$50 per person • Reservations required
734-971-0990
Catered by Simply Scrumptious • David Magidson, Auctioneer
Youth Department Kids' Night Out available for grades K-5.
Advance registration required.
CAMP RAANANA
JEWISH CULTURAL ARTS & EDUCATION
Spice for Seniors
Early Childhood Center
LESLIE'S BASH
Toast and Roast our retiring Executive Director after almost 10 years of visionary service.

# Chilean miners, McFalafels, and Chai baby

*By Marcy Oster*

JERUSALEM (JTA)—Here are some recent stories out of Israel that you may have missed:

### 'Pilgrimage of Thanks' for Chileans

The rescued Chilean miners are following a visit to Mickey with one to Masada.

All but two of the 33 miners rescued after spending 68 days trapped underground are coming to Israel with their spouses on what is being billed as a "Pilgrimage of Thanks," Feb. 23-March 2. Israel's Ministry of Tourism is underwriting the trip.

The Chileans are now visiting Walt Disney World in Orlando, Fla., following visits to in recent weeks to Hollywood and Beverley Hills, Calif., and to a Premier League soccer match in England.

In Israel they will tour many of Jerusalem's holy sites, including the Via Dolorosa, Church of the Holy Sepulcher, Garden of Gethsemane and Room of the Last Supper, as well as the Western Wall and King David's Tomb. In Jerusalem they will be welcomed by President Shimon Peres in an official reception at his residence.

They also will visit the Dead Sea and Masada before traveling north to visit the Church of the Annunciation, the Sea of Galilee, Capernaum, the Mount of Beatitudes, Caesarea and Tel Aviv-Jaffa. The pilgrimage also will include a visit to the Church of the Nativity in Bethlehem.

The Chileans, who will be accompanied by journalists from their country and the regional governor of Atacama, are scheduled to plant trees for peace and coexistence, according to reports.

Due to the trauma of spending more than two months underground, the miners will not visit sites that include tunnels or caves, according to reports.

The visit is going ahead despite Chile's official recognition last month of the potential unilateral declaration of a state of Palestine.

In his invitation issued in October, in the days after the men were rescued, Tourism Minister Stas Misezhnikov wrote that "Your bravery and strength of spirit, your great faith that helped you survive so long in the bowels of the earth, was an inspiration to us all. It would be a great honor for us to welcome you as our guests in the Holy Land."

### Supersize me — with chickpeas

As if being able to purchase a falafel on nearly every street corner in Israel isn't enough, McDonald's in Israel has introduced the McFalafel.

The product has been "adjusted to the Israeli taste," said McDonald's Israel CEO Omri Padan, and will be sold in the chain's 36 kosher and 124 non-kosher restaurants throughout Israel.

The McFalafel is served on a lafa, or Iraqi bread that wraps, and the falafel are more like flat disks than balls. Word on the street: surprisingly edible. No word on whether you can supersize your McFalafel.

### Chai baby

A Jerusalem woman has given birth to her 18th baby — her ninth son to go with nine daughters.

The newborn already is an uncle of two, according to Ynet. Rivkah, 44, a member of the Belz Chasidic sect, told Ynet that the family has two washing machines that run 24 hours a day. She also said that, after the birth of her eighth child, her husband began helping out: He now makes the kids' sandwiches for school each morning — a chore that takes nearly an hour.

The family does not have a car."I believe that you need to get up every morning and thank God for each and every soul he has given us," Rivkah told Ynet. "They are all healthy and whole, and that only gives me strength, it doesn't take it away."

Rivkah has a special bracelet stamped with the names of her children. It has room for three more names.

### Macy Gray's motorcycle

R&B and soul singer Macy Gray brought more than her gift of music to Israel.

Gray, after asking fans in a Facebook message whether to cancel her concert dates in Tel Aviv, performed two shows as scheduled over the weekend. At the end of her Saturday night concert, Gray presented a $25,000 first-response motorcycle to United Hatzalah. The rescue vehicle, with state-of-the-art first aid equipment, is meant "to save the lives of Jews, Christians and Muslims," Gray told the Hatzalah volunteers who joined her on stage.

Gray had received thousands of responses to her Facebook message, which read "I'm booked for 2 shows in Tel Aviv. I'm getting alot of letters from activists urging/begging me to boycott by NOT performing in protest of Apartheid against the Palestinians. What the Israeli government is doing to the Palestinians is disgusting, but I wana go. I gotta lotta fans there I dont want to cancel on and I dont know how my NOT going changes anything. What do you think? Stay or go?"

Several days after posting the Facebook message, Gray sent a Twitter message advising: "Dear Israel fans. Me and the band will be there in 20 days. Can't wait. See you then. Peace."

Gray issued a special statement at the end of January, following a meeting in Los Angeles with Israel's Consul General Jacob Dayan, saying that "I am choosing to perform in Tel Aviv because I believe in the power of music. I believe that it brings people together, and offers magic and escape and laughter and the opportunity to feel good and dance." Gray performed in Israel in 2008 and 2009, as well as in 2000. Meanwhile, French singer Vanessa Paradis canceled a performance scheduled for last week at the Tel Aviv Performing Arts Center. She had been scheduled to arrive in Israel with longtime boyfriend Johnny Depp and their two children, as well as an entourage of American and French celebrities from the music and film industries.

### Parents want to use dead son's sperm

The parents of an Israeli man who died in an accident have asked Israel's attorney general for permission to use his sperm to father a grandchild.

The sperm were taken from Ohad Ben-Yaakov following a work accident in September, according to Haaretz. Ohad, 27, reportedly did not leave either a written or verbal request indicating that he wanted his sperm used to bring a child into the world. He was not married or dating anyone at the time of his death.

Parents Mali and Dudi Ben-Yaakov agreed to donate their son's organs after he was declared brain dead following two weeks in a coma after the accident. They also requested that his sperm be collected. According to legal precedent, collected sperm are the property of a man's partner, not his parents, and may be used only by his partner.

"If we were entitled to donate the organs of our son, why are we not entitled to make use of his sperm in order to bring his offspring into the world? This is what he would have wanted," the Ben-Yaakovs told Haaretz

Ohad's parents would like to find a woman who is willing to have Ohad's baby and raise the child as a single parent, but welcome the involvement of the paternal grandparents.

### There's no place as expensive as home

Housing prices in Israel have soared by 30 percent in the past two years. A shortage of available housing is the main reason given for the jump, according to a report published last week by the government assessor.

Meanwhile, in order to help first-time house buyers, the Israeli government is considering a bill that would raise the ceiling on exemptions from sales taxes on home purchases. Taxes also are being increased on the owners of two homes, considered investors.

Still, according to the assessor, the Bank of Israel expects home prices to rise further, despite a raise in the interest rate and the tightening of conditions on mortgages in an effort to lower the demand for homes.

### Israelis get their MTV

Israelis can now watch Snooky and the rest of the "Jersey Shore" gang on MTV's new Hebrew-language channel.The channel is now available 24 hours a day for Israeli subscribers to cable and satellite television -- more than 2 million of the country's households. In addition to a steady supply of popular music, the Israeli channel also will feature favorite MTV series such as "Jersey Shore," as well as "Punk'd" and "Pimp My Ride."

An MTV Israel website was launched, too, with Hebrew-language content such as news, gossip, polls and event information for online fans. Israel becomes the 64th country to receive a localized version of MTV.polls and event information for online fans.. ■

# Bandage that helped save lives in Giffords' shooting has Israeli backstory

*By Ron Kampeas*

WASHINGTON (JTA)—Israel changed Gabrielle Giffords' life when the budding politician first visited the country in 2001 and it drew her close to Judaism.

After the Arizona congresswoman was shot in the head a month ago, an Israeli innovation invented by an American immigrant to Israel may have helped save her life.

First responders credited the emergency bandage colloquially known as "the Israeli bandage" with saving lives in the aftermath of the shooting in Tucson, Ariz., that left six dead and 13 wounded.

Pima County officials displayed the kit at a Jan. 21 news conference in Tucscon, along with other military-grade gear used in ministering to the wounded in the Jan. 8 shooting. The county had switched last June to the upgraded gear, and the shooting was its major first field test.

"Without this care it would have definitely been a different situation," Dr. Katherine Hiller, who had attended the wounded at University Medical Center, told The Los Angeles Times.

It is not clear if the Israeli bandage was applied to Giffords—the details of the day were lost in the chaos—but the bandage is known for, among other things, its utility in stanching head wounds, one of the greatest challenges with conventional bandages. One model covers both entry and exit wounds, which Giffords is known to have sustained.

The bandage, like others, applies a sterile pad to the wound to stop the blood. What distinguishes it is that a built-in applicator applies the equivalent of up to 30 pounds of pressure over the pad by wrapping it in the opposite direction of the initial wrap.

Head wounds require multiple standard bandages to keep a pad in place. One Israeli bandage, with its elasticized cloth, is enough for a head wound, and the very act of wrapping it around the head applies pressure to the wound. That saves precious time, and the applied pressure applicator, because it is built-in, is more stable than the external pressures used with conventional bandages.

Since its 1993 invention, the Israeli bandage has become standard issue in militaries throughout the world. The U.S. military made it standard issue in 2003, in time for the Iraq War.

The inventor of the pad, Bernard Bar-Natan, is a self-described Brooklyn boy, a son of Holocaust survivors who immigrated to Israel in 1979 and was drafted into the military in 1983, serving an abbreviated service as an adult.

When he was going into the military, friends advised him to get a "job" or a specialty to alleviate the boredom of grunt-level service. Immigrants drafted as adults serve only a few months rather than three or more years, so they rarely serve in the military's upper reaches. One of the few specialties available at that level is medic.

As the years wore on through monthlong stints in the Israeli reserves, Bar-Natan became annoyed by an anomaly: The bandages available might have manufacture dates as early as 1942 or as late as the previous month, yet they remained essentially unchanged. Medics in the field were required to improvise pressure applicators—magazines, rocks, canteens, whatever was handy.

"The guns we used had improved, the planes flying above us had improved, but the bandages were the same," Bar-Natan told JTA.

In the early 1990s, the Israeli government was encouraging start-ups through "incubators," providing them low-interest loans. That encouraged Bar-Natan to jump in the waters with his idea for a newfangled bandage.

In 2000, he took the bandage to Fort Sam Houston in San Antonio, Texas, where the U.S. military trains medics. Soon his company, First Care, was selling the bandage for use by elite units, including the 75th Rangers and the 101st Airborne. Three years later the bandage was certified for standard use.

The Giffords shooting shined unexpected—and unwanted—publicity on his invention. "The real story is about her," Bar-Natan said. He had heard about how Giffords on an American Jewish Committee trip to Israel in 2001—shortly after she was first elected to the Arizona state Legislature—had connected with her father's faith and decided to become a practicing Jew.

Bar-Natan's success is not going unnoticed. Michael Oren, Israel's ambassador to Washington, told the conservative Daily Caller website recently that learning of the bandage's role in saving lives in Tucson has been a highlight of his stint as ambassador. ■

# Vitals

### *Mazel tov*

Jonah Henkin on his bar mitzvah, March 5.
Abe Weiner on his bar mitzvah, March 5.
Meghan Black Elk on her bat mitzvah, March 11.
Hannah Chosid on her bat mitzvah, March 19.
Sarah Cooke on her bat mitzvah, March 19.
Jason Hau on his bar mitzvah, March 26.
Ryan Klemptner on his bar mitzvah, March 26.
Steve and Kathy Rhodes, on the engagement of their daughter, Marjorie, to Joseph Dietzl of Connecticut.
Ian Harris on his bar mitzvah, March 5.
Paul Sax and Mara Isser Sax on the birth of their daughter, Shoshana Sax.

### *Condolences*

Andrea Hansell on the death of her father, A. David Goodman, January 12.
Davida Schlager-Kass on the death of her father, Rabbi Milton Schlager, January 12.
The family of Pearl Axelrod on her death, January 16.
Leah Wright on the death of her grandmother, Frances Ober, January 20.
Ken Handwerger on the death of his father, Sol Handwerger, February 3.
David Gordon on the death of his brother, William Gordon Jr., February 3.
Alan Lampear on the death of his mother, Madeleine (Mae) Lampear.
Deena Jones on the death of her husband, Kenneth Jones.

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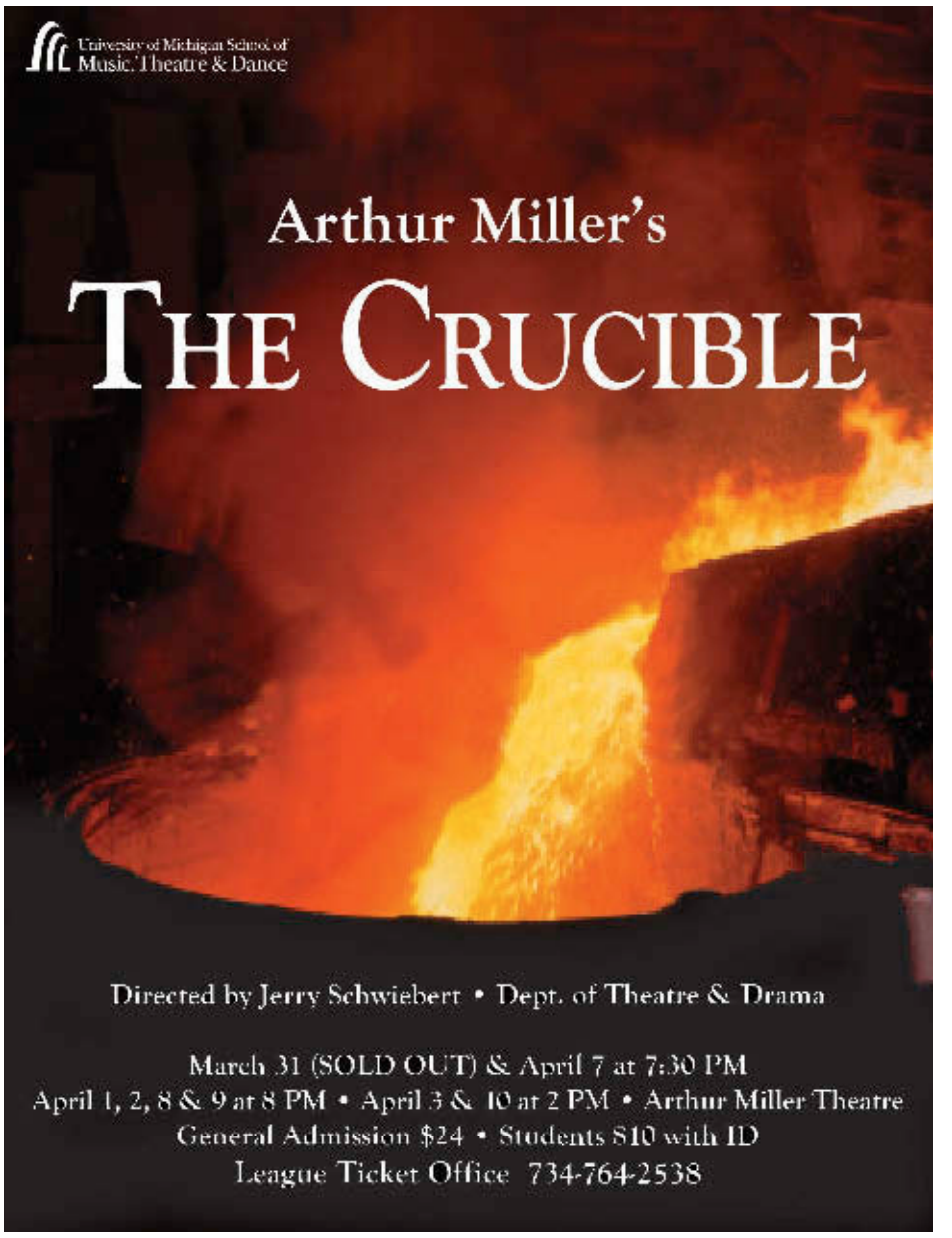
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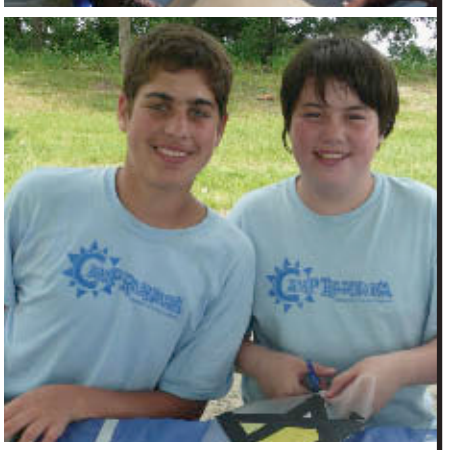

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